THE ORDER OF THE CAUSES OF SALVATION AND DAMNATION

by William Perkins

Updated by C. Matthew McMahon & Therese B. McMahon

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Copyright Information

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Edited by C. Matthew McMahon and Therese B. McMahon

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The cover depicts a 17th century woodcut of the sower and the seed.

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MEET WILLIAM PERKINS

Dr. William Perkins, an outstanding preacher and theologian, made great contributions to the Puritan Movement despite the shortness of his life. He was born in Marton, Warwickshire, in 1558 and educated in Christ's College, Cambridge. In his early years he demonstrated scholarly ability, but his personal life was wild and sinful. He was very devoted to the sin of drunkenness. While he was walking through town, he heard a young woman say to her child, "Hold your tongue, or I will give you to drunken Perkins, yonder." Finding himself as a byword among the people his conscience gripped him and became so deeply impressed by it that it was a first step to his conversion. After his conversion he became a strong exponent of Calvinism and always dealt sympathetically with those in spiritual need. He became a fellow at the college in 1578 at the age of 24.

Perkins was later ordained and began his ministry preaching to prisoners in the Cambridge jail. He collected the prisoners in one spacious room where he preached to them every Sabbath, with great power and success. Here the prison was his parish; his love to souls, the patron presenting him to the work, and the work of preaching itself, were all the wages he received. No sooner were his pious labors made known, than multitudes flocked to hear him from all quarters. By the blessing of God on his endeavors, he became the happy instrument of bringing many to the knowledge of salvation, and to enjoy the glorious liberty of the sons of God, not only of the prisoners, but others, who, like them, were in captivity and bondage to sin. His great fame, afterwards known in all the churches, was soon spread through the whole university; and he was chosen preacher at St. Andrew's church, where he continued a laborious and faithful minister of Christ, until called to receive his reward. He is said to have encountered a young condemned prisoner who was terrified not so much of death as of the impending judgment of God. The Puritan preacher knelt beside him to "show what the grace of God can do to strengthen thee." He showed him that Christ is the means of salvation by the grace of God and urged him with tears to believe in Him and experience the remission of sins. The youth did so and was able to face his execution with composure, a glorious display of God's sovereign grace. This incident should be kept in mind while studying Perkins' chart of

election and reprobation. It shows his theology did not make him cold and heartless when dealing with sinners in need of a Savior.

Around 1585 Perkins was chosen as rector of St. Andrews, Cambridge, and continued there until his death in 1602. Being settled in this public situation, his hearers consisted of collegians, townsmen, and people from the country. This required those peculiar ministerial endowments which providence had richly bestowed upon him. In all his discourses, his style and his subject were accommodated to the capacities of the common people, while at the same time, the pious scholars heard him with admiration. Luther used to say, “that ministers who preach the terrors of the law but do not bring forth gospel instruction and consolation, are not wise master-builders: they pull down, but do not build up again.” But Mr. Perkins’ sermons were all law and all gospel. He was a rare instance of those opposite gifts meeting in so eminent a degree in the same preacher, even the vehemence and thunder of Boanerges, to awaken sinners to a sense of their sin and danger, and to drive them from destruction; and the persuasion and comfort of Barnabas, to pour the wine and oil of gospel consolation into their wounded spirits. He used to apply the terrors of the law so directly to the consciences of his hearers, that their hearts would often sink under their convictions; and he used to pronounce the word “damn” with so peculiar an emphasis, that it left a doleful echo in their ears a long time after. Also, his wisdom in giving advice and comfort to troubled consciences, is said to have been such, “that the afflicted in spirit, far and near, came to him and received much comfort from his instructions.”

Mr. Perkins had a surprising talent for reading books. He perused them so speedily, that he appeared to read nothing; yet so accurately, that he seemed to read all. In addition to his frequent preaching, and other ministerial duties, he wrote numerous excellent books; many of which on account of their great worth, were translated into Latin, and sent into foreign countries, where they were greatly admired and esteemed. Some of them being translated into French, Dutch, and Spanish, were dispersed through the various European nations. Voetius and other foreign divines, have spoken of him with great honor and esteem. Bishop Hall said, “he excelled in a distinct judgment, a rare dexterity in clearing the obscure subtleties of the schools, and in an easy explication of the most perplexed subjects.” And though he was author of so many books, being lame of his

right-hand, he wrote them all with his left. He used to write in the title of all his books, “Thou art a Minister of the Word: Mind thy business.”

This celebrated divine was a thorough puritan, both in principle and in practice, and was more than once convened before his superiors for nonconformity; yet he was a man of peace and great moderation. He was concerned for a purer reformation of the church; and, to promote the desired object, he united with his brethren in their private associations, and in subscribing to the “Book of Discipline.” Complaint was, however, brought against Him, that he had signified, before the celebration of the Lord’s supper, that the minister not receiving the bread and wine from the hands of another minister, but from himself was a corruption in the church: that to kneel at the sacrament was superstitious and antichristian; and that to turn their faces towards the east, was another corruption. Charges were brought against him, but they were dismissed after he clarified his positions by his own testimony. Though he did this, it is uncertain whether he was cleared of all charges, or whether further problems arose for him while at the college.

Mr. Perkins was so pious and exemplary in his life, that malice itself was unable to reproach his character. As his preaching was a just comment upon his text; so his practice was a just comment upon his preaching. He was naturally cheerful and pleasant; rather reserved towards strangers, but familiar upon their further acquaintance. He was of a middle stature, ruddy complexion, bright hair, and inclined to corpulency, but not to idleness. He was esteemed by all, says Fuller, as a painful and faithful dispenser of the word of God; and his great piety procured him liberty in his ministry, and respect to his person, even from those who differed from him in other matters. He is classed among the fellows and learned writers of Christ’s College, Cambridge. Churton styles him “the learned and pious, but Calvinistic Perkins,” as if his Calvinism was a considerable blemish in his character. Toplady, on the contrary, applauds him on account of his Calvinistic opinions, and denominates him “the learned, holy, and laborious Perkins.” The celebrated Archbishop Usher had the highest opinion of him, and often expressed his wish to die as holy Mr. Perkins did, who expired crying for mercy and forgiveness. In this he was, indeed, gratified; for his last words were “Lord, especially forgive my sins of omission.”

His individual writings consisted mainly of treatises of the Apostle's Creed and the Lord's Prayer, and expositions of Galatians 1-5, Matthew 5-7, and Hebrews 11. He wrote the practical *Cases of Conscience*. His writings were popularly received and were later translated into Latin, French, Dutch, and Spanish. They were originally collected in the three volumes called, *The Works of William Perkins*.

[Taken in part from Benjamin Brook's, *Lives of the Puritans*, Volume 2, 1813 edition.]

Original Title Page

A
GOLDEN CHAIN:
OR,
THE DESCRIPTION
OF THEOLOGY.

Containing the order of the causes of Salvation and Damnation, according to God's word. A view of which is to Be seen in the Table annexed.
Hereunto is adjoined the order which M. *Theodore Beza* used in comforting afflicted consciences.

LONDON,
Printed by JOHN LEGATT,
1623.

TO THE CHRISTIAN READER

Christian Reader,

There are at this day several opinions of the order of God's predestination. The first is, of the old and new Pelagians, who place the causes of God's predestination in man. They hold, that God ordained men either to life or death, according to the idea that he foresees that they would by their natural "free-will," either reject or receive grace offered. The second of them, who (of some) are termed Lutherans. These teach, that God foreseeing how all mankind being shut up under unbelief, would therefore reject grace offered, did on this account purpose to choose some to salvation of his mere mercy, without any respect of their faith or good works, and the rest to reject. God was moved to do this because he eternally foresees that they would reject his grace offered them in the Gospel. The third are the Semi-Pelagian Papists, which ascribe God's predestination, partly to mercy, and partly to men's foreseen preparations and meritorious works. The fourth teach, that the cause of the execution of God's predestination is his *mercy* in Christ in them which are saved; and in those that perish, *the fall and corruption* of man. Yet so, the decree and eternal counsel of God concerning them both has not any cause besides *his* will and pleasure. Of these four opinions, the three former I labor to oppose as *erroneous*, and to maintain the last, as being the *truth*, which will *bear weight in the balance of the sanctuary*; this being a further discourse of which here I make bold to offer to your godly consideration.

In reading this work, do not regard this discourse penned very thinly as my intent and affection as if it were comprehensive. I simply desire among the rest, to cast my mite into the treasury of the Church of England, and, for want of gold, pearl and precious stones, to bring a ram's skin or rope, and a little goat's hair, to the building of the Lord's Tabernacle, Exod. 35:23.

The Father of our Lord Jesus Christ grant, that according to the riches of his glory, you may be strengthened by his Spirit in the inner man, that Christ may dwell in your heart by faith. All this is for the end that you, being rooted and grounded in love, may be able to comprehend with all

saints, what is the breadth and length, and height of it, and to know the love of Christ which passes knowledge, that you may be filled with all the fullness of God. Amen.

Farewell,

July 23, 1592
The year of the last patience of saints.

Thine in Christ Jesus,
William Perkins.

OUTLINE

The body of *Holy Scripture* is distinguished into sacred sciences, of which one is principal. “Theology is a science of living well and blessedly forever.”

Other attendants or hand maids to theology *are:*

I. Ethics, a doctrine of living honestly and civilly.
II. Economics, a doctrine of governing a family.
III. Politics, a doctrine of the right administration of a Commonwealth.
IV. Ecclesiastical discipline, a doctrine of well ordering the Church.
V. The Jews Commonwealth, in as much as it differs from Church-government.
VI. Prophecy or preaching, the doctrine of preaching well.
VII. Academy, the doctrine of governing schools well, especially those of the ministers.

A survey, or *Table* declaring the order of the causes of *Salvation* and *Damnation*, according to God's word. It may be instead of an ocular catechism to them which cannot read. For by the pointing of the finger along the chart they may sensibly perceive the chief points of religion, and the order of them.

The left red (or grey) line shows the order of the causes of *salvation* from the first to the last.

The right black line shows the order of the causes of *damnation*.

The lines A.A.A. show how we should apprehend Christ and all his benefits, and applies them to the person of every believer for his justification and sanctification.

The lines B.B.B. descending, likewise show the temptations of the godly, and their remedies.

The wide spaces *etc.* C. *etc.* show the communication of the Godhead from the Father to the Son, and from them both to the Holy Spirit.

"God created all things for himself, and the wicked man for the evil day,"
Prov. 16:4.

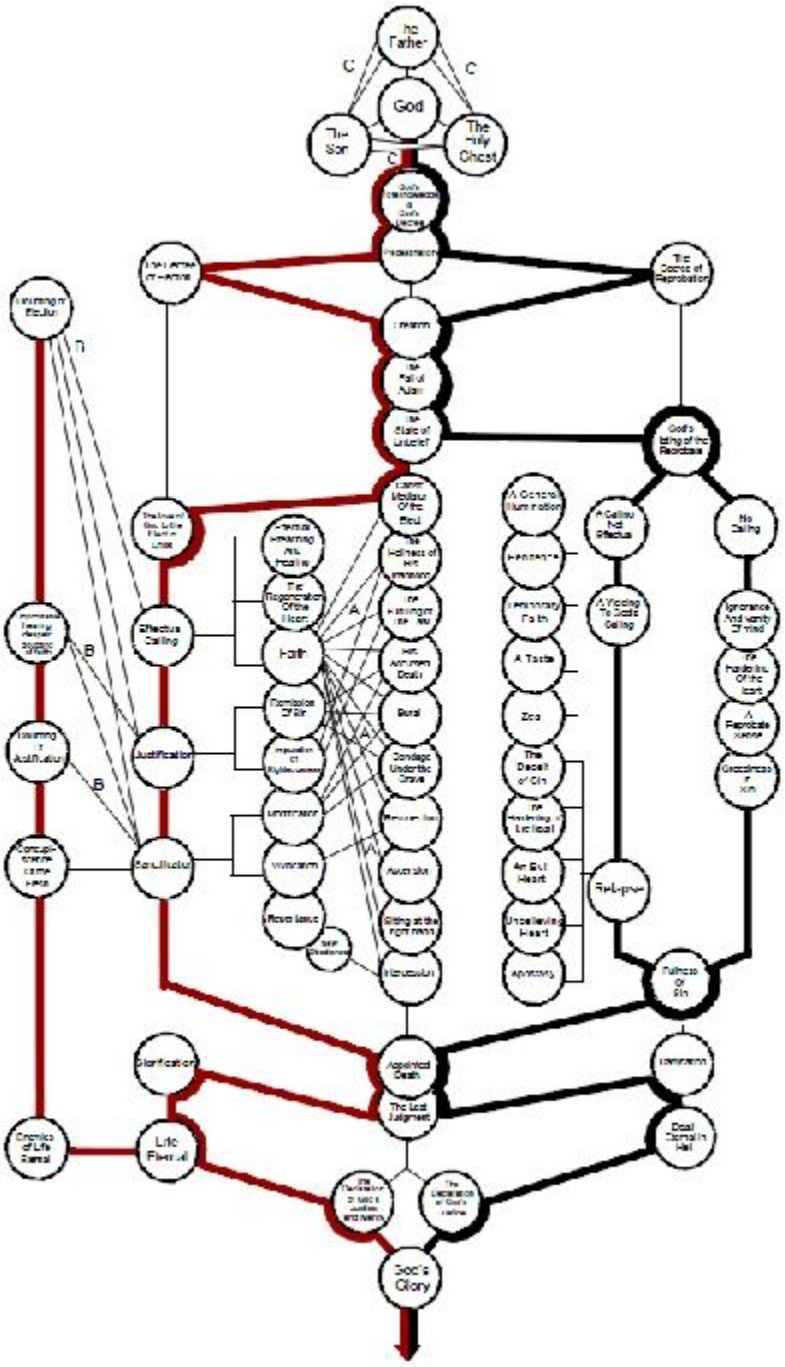
"Hath not the potter power over the clay, to make of the same lump one vessel to honor, and another to dishonor?"
Rom. 9:21.

"If any be in Christ, let him be a new creature."
2 Cor. 5:17.

"O the altitude of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out?"
Rom. 11:3.

"I count all things but dung, that I may win Christ."
Phil. 3:8.

Ignatius says, "My love is crucified."


The Father
God
The Son
The Holy Ghost
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The Decree of Reprobation
God's Ordaining of the Reprobate
No Calling
Effectual Calling
Justification
Sanctification
Glorification
Death
The Last Judgment
Christ's Glory
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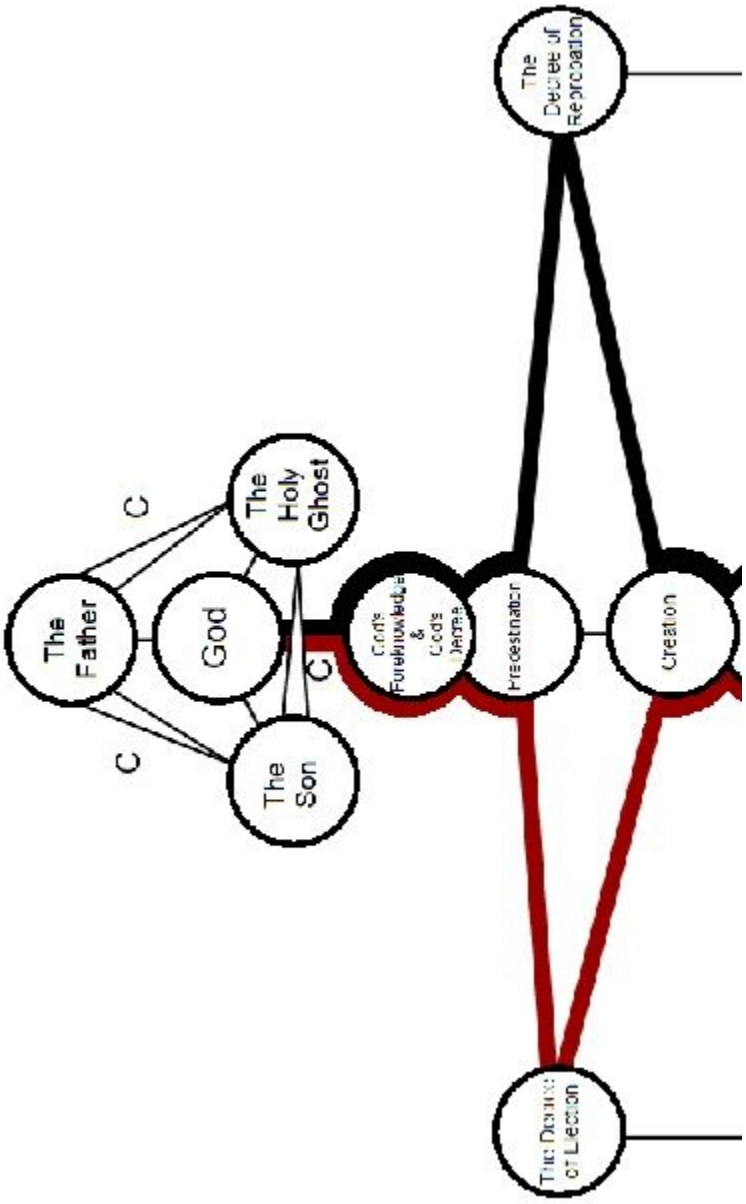
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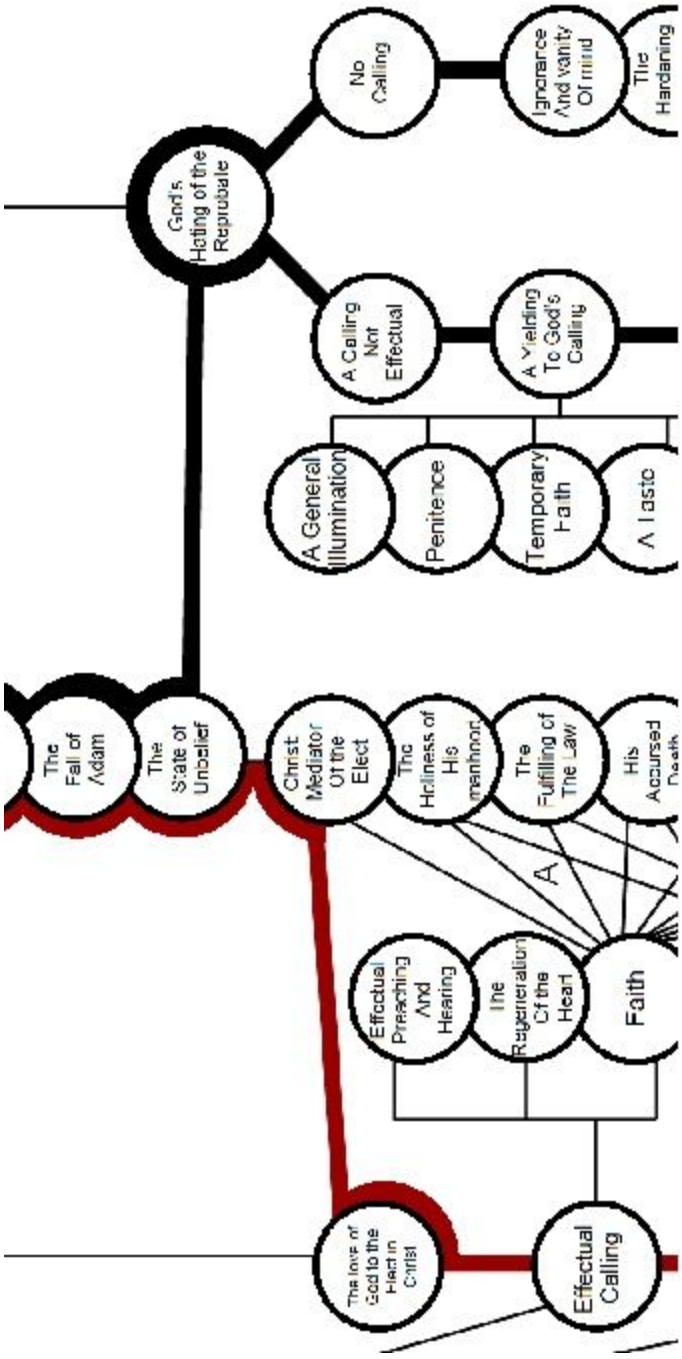
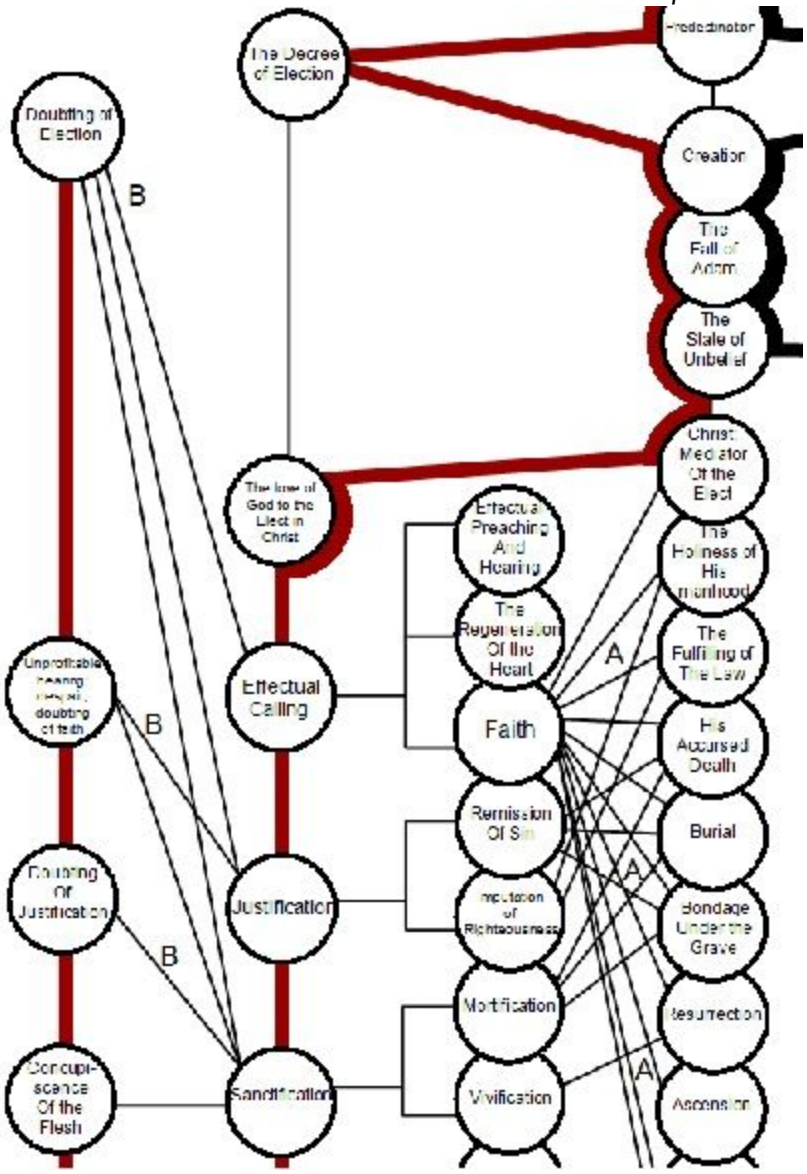

No Calling
Ignorance And vanity Of mind
The Hardening
God's Hating of the Reprobate
A Calling Not Effectual
A Yielding To God's Calling
A General Illumination
Penitence
Temporary Faith
A Tasto
The Fall of Adam
The State of Unbelief
Christ Mediator Of the Elect
The Holiness of His manhood
The Fulfilling of The Law
His Accursed
A
Effectual Preaching And Hearing
The Regeneration Of the Heart
Faith
The love of God to the Elect in Christ
Effectual Calling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Predestinator
Doubting of Election
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Effectual Preaching And Hearing
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The Regeneration Of the Heart
A
The Fulfilling of The Law
Unprofitable hearing (Heb.iv.) doubting of faith
Effectual Calling
Faith
His Accursed Death
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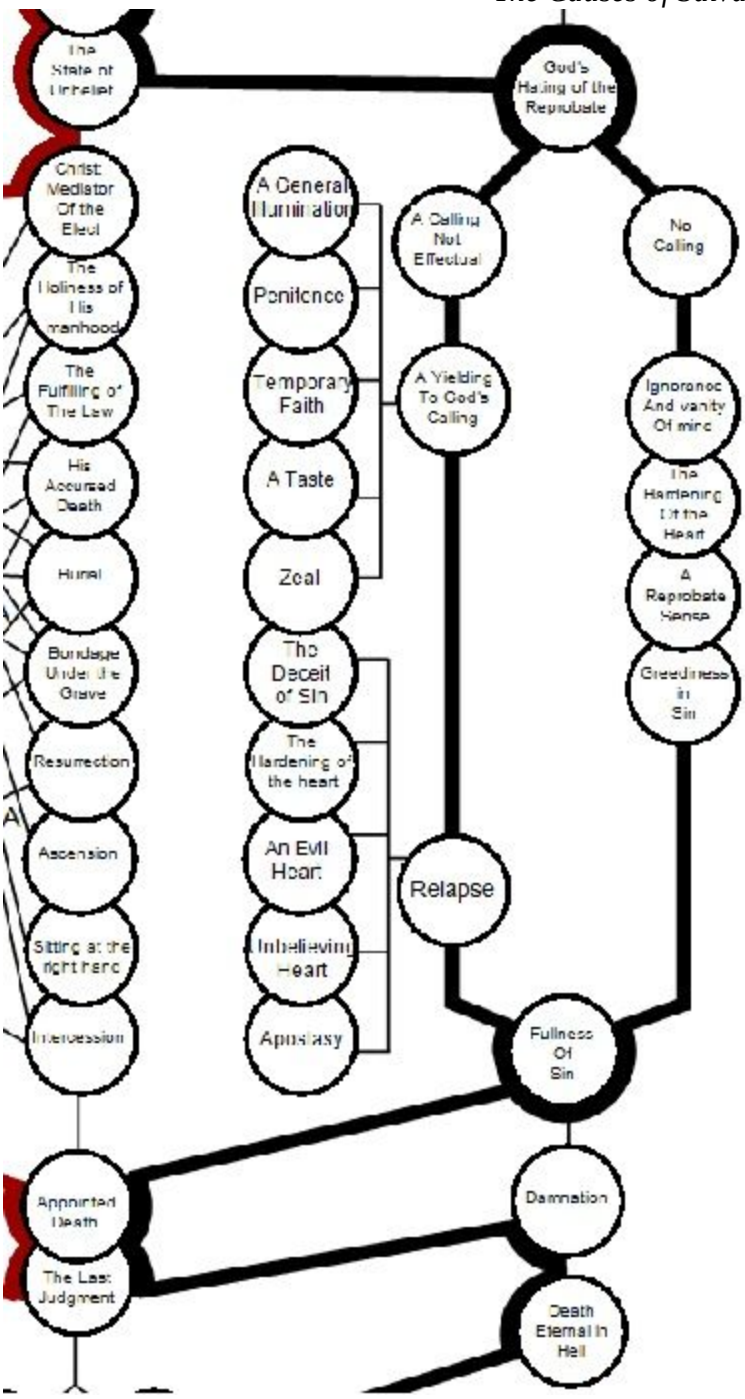
Burial
Doubting Of Justification
Justification
A
Imputation of Righteousness
Bondage Under the Grave
B
Mortification
Resurrection
Concupi-scence Of the Flesh
Sanctification
Vivification
A
Ascension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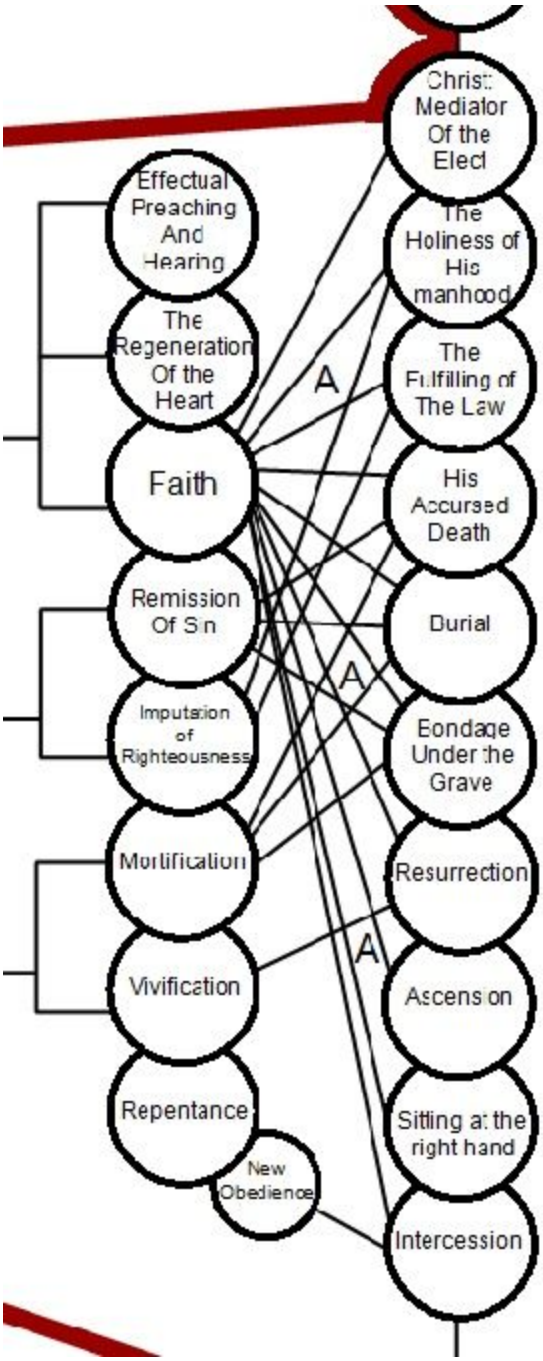
Burdage Under the Grave
The Deceit of Sin
Greediness in Sin
Resurrection
The Hardening of the heart
Ascension
An Evil Heart
Relapse
Sitting at the right hand
Unbelieving Heart
Intercession
Apostasy
Fullness Of Sin
Appointed Death
Damnation
The Last Judgment
Death Eternal in Hell


Christ: Mediator Of the Elect
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The Holiness of His manhood
The Regeneration Of the Heart
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The Fulfilling of The Law
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His Accursed Death
Remission Of Sin
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Imputation of Righteousness
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Resurrection
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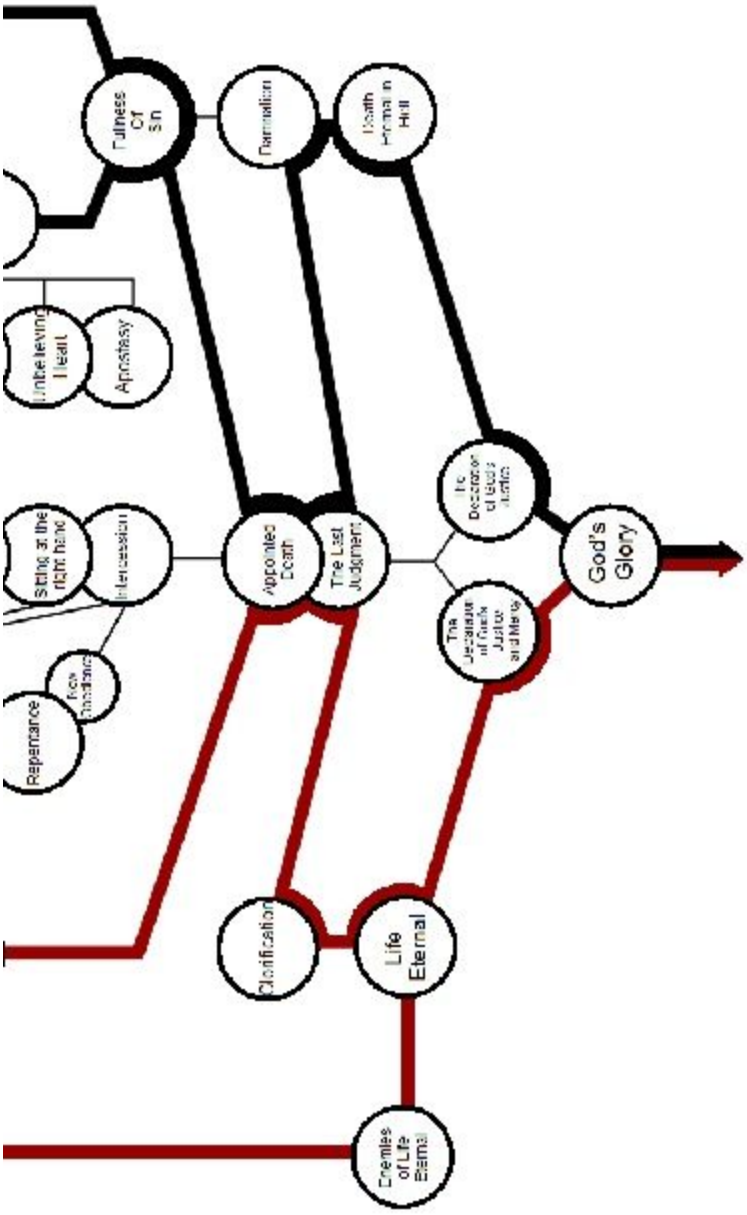
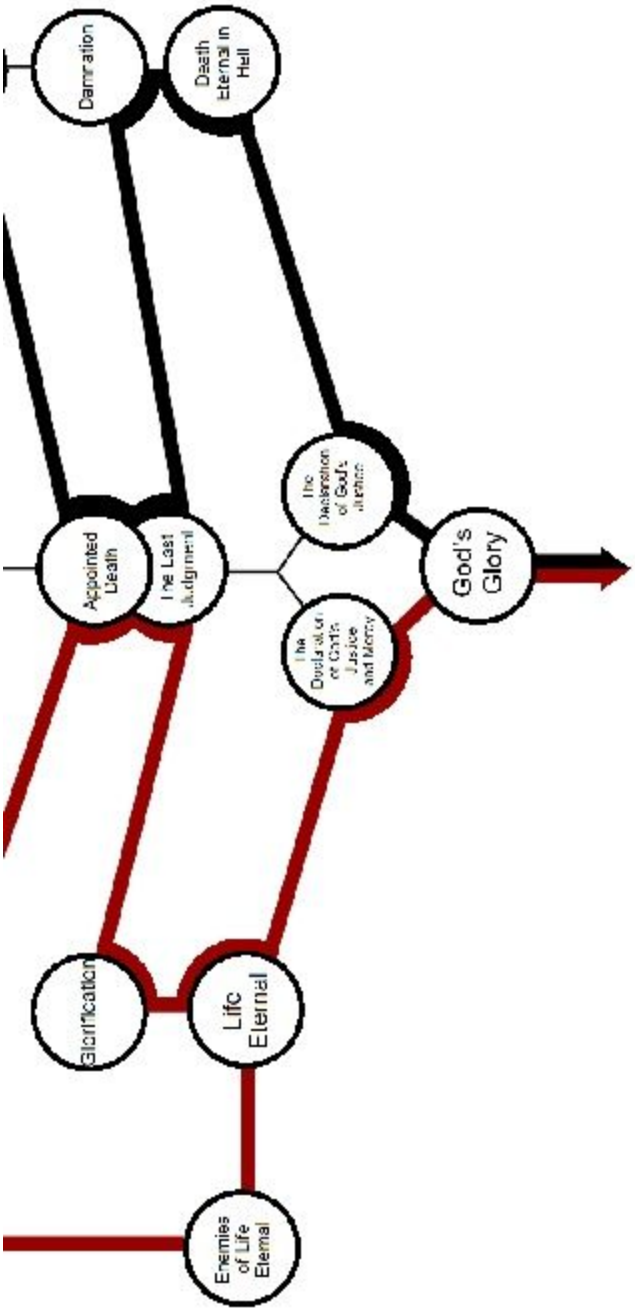
Vivification
Ascension
Repentance
Sitting at the right hand
New Obedience
Intercession


Fullness Of Sin
Damnation
Death Remain in Hill
Unbelieving Heart
Apostasy
Sitting at the right hand
Intercession
Repentance
Appointed Death
The Last Judgment
God's Glory
Sanctification
Life Eternal
Enemies of Life Eternal


Damnation
Death Eternal in Hell
Appointed Death
The Last Judgment
The Declaration of God's Glory
God's Glory
Glorification
Life Eternal
Enemies of Life Eternal

CHAPTER 1: OF THE BODY OF SCRIPTURE, AND THEOLOGY

The body of Scripture is a doctrine sufficient to *live well*. It comprehends many holy sciences, of which one is *principal*, others are hand-maids or retainers. The principal science is *Theology*.

Theology, is the science of living blessedly forever. Blessed life arises from the knowledge of God. John 17:3, “This is life eternal, that they know you to be the only very God, and whom you hast sent Christ Jesus.” Isa. 53:11, “By his knowledge shall my righteous servant (*viz*. *Christ*) justify many.” And therefore it arises likewise from the knowledge of ourselves, because we know God by looking into ourselves.

Theology has two parts. The first part concerns God, the second part concerns his works.

CHAPTER 2: OF GOD, AND THE NATURE OF GOD

That there is a God, it is evident: 1. by the course of nature: 2. by the nature of the soul of man: 3. by the distinction of things honest and dishonest: 4. by the terror of conscience: 5. by the regiment of civil societies: 6. the order of all causes having ever recourse to some former beginning: 7. the determination of all things to their several ends: 8. the consent of all men well in their minds.

God is Jehovah *Elohim*, Exod. 6:2-3, “And Elohim spake to Moses, and said to him, I am Jehovah. And I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by my name Jehovah, was I not known to them.” Exod. 3:13, “If they say to me, What is his name? What shall I say to them? And God answered Moses, I am that I am. Also he said, So shalt you say to the children of Israel, I am have sent me to you. And God spake further to Moses, So shalt you say to the children of Israel, Jehovah Elohim,” *etc.* have sent me to you. In these words, the first title of God, declares his nature, the second his persons.

The nature of God, is his most lively and most perfect essence.

The perfection of the nature of God is the absolute constitution of it, where it is wholly complete within itself, Exod. 3:13, “I am that I am,” Acts 17:24, “God that made the world, and all things that are therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men’s hands, as though he needed anything; seeing he giveth to all life and breath, and all things.”

The perfection of his nature, is either simpleness, or the infiniteness of it.

The simpleness of his nature, is that by which he is void of all logical relation in arguments. He does not have in him subject or adjunct. John 5:26, “As the Father has life in himself, so have he given to the Son to have life in himself.” Conferred this with: John 14:6, “I am the way, the truth, and the life.” 1 John 1:7, “But if we walk in the light, as he is light.” Conferred this with verse 5, “God is light, and in him is no darkness.” Therefore, it is manifest that to have *life*, and to be *life*, to be in *light*, and to be *light*, in God *are all one and the same*. Neither is God subject to

generality, or specialty; whole, or parts; matter or that which is made of matter. For so there should be in God diverse things, and one more perfect than another. Therefore, whatever is *in* God, *is* his essence, and all that he is, he is by essence. The saying of Augustine in his 6th book, chapter 4 on the *Trinity*, is fit to prove this. He says, “In God to be, and to be just, or mighty, are all one. But in the mind of man, it is not all one to be, and to be mighty, or just. For the mind may be destitute of these virtues, and yet a mind.”

Therefore, it is manifest that the nature of God is immutable and spiritual.

God’s immutability of nature is that by which he is void of all composition, division and change. Jam. 1:17, “With God there is no variableness nor shadow of changing. Mal. 3:6, “I am the Lord, and am not changed.” Where it is said in Scripture that God repents, *etc.* as in Gen. 6:6, the meaning is that God changes the action, as men do that repent. Therefore, repentance does not signify any mutation in God, but in his actions, and such things as are made and changed by him.

God’s nature is spiritual, in that it is incorporeal, and therefore *invisible*. John 4:24, “God is spirit.” 2 Cor. 3:17, “The Lord is the Spirit.” 1 Tim. 1:17, “To the King eternal, immortal, invisible only wise God, be glory and honor forever ever.” Col. 1:15, “Who is the image of the invisible God.”

The infiniteness of God is two-fold: his eternity, and exceeding greatness.

God’s eternity, is that by which he is without beginning and ending. Psa. 90:2, “Before the mountains were made, and before you hadst formed the earth and the round world, even from everlasting to everlasting, you art our God.” Rev. 1:8, “I am the Alpha and Omega, that is, the beginning and ending, says the Lord; which is, which was, and which is to come.”

God’s exceeding greatness, is that by which his incomprehensible nature is everywhere present, both within and without the world. Psa. 145:3, “Great is the Lord and worthy to be praised, and his greatness is incomprehensible.” 1 Kings 8:27, “Is it true indeed that God will dwell on the earth? Behold the heavens, and the heavens of heavens are not able to contain thee. How much less is this house that I have built?” Jer. 23:24, “Do not I fill the heaven and earth, says the Lord?” Therefore it is *plain,*

First, that he is only one, and that indivisible, not many. Eph. 4:5, “One Lord, one faith, one baptism, one God and father of all.” Deut. 4:35, “To you it was showed, that you mightest know that the Lord he is God, that there is none but he alone.” 1 Cor. 8:4, “We know that an idol is nothing in the world, and that there is none other God but one.” And there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded form anything. Because, 1 King 8:39, “The Lord searcheth all hearts, and understandeth every work of the mind.” Psa. 139:1-2, “You knowest my sitting down, and my rising up, you understandest my cogitation afar off.”

CHAPTER 3: OF THE LIFE OF GOD

So, we have spoken of the perfection of God's nature. Now follows the *life* of God, by which the divine nature is in perpetual action, living and moving in itself. Psa. 42:2, "My soul thirsteth for God, even for the living God, when shall I come and appear before the presence of God?" Heb. 3:12, "See there be not at any time in any of you an evil heart to depart from the living God."

The divine Nature, is especially in perpetual operation by three attributes, which manifest the operation of God towards his creatures. These are his wisdom, will and omnipotency.

The wisdom or knowledge of God, is that by which God does, not by certain notions abstracted from the things themselves, but by his own essence, nor successively and by discourse of reason, but by one eternal and immutable act of understanding, distinctly and perfectly knows himself and all other things, though infinite, whether they have been or not. Matt. 11:27, "No man knows the son but the Father, nor the Father but the Son, and he to whom the Son will reveal him." Heb. 4:13, "There is nothing created, which is not manifest in his sight. But all things are naked and open to his eyes, with whom we have to do." Psa. 147:5, "His wisdom is infinite."

God's wisdom has these parts: his foreknowledge, and his counsel.

The foreknowledge of God, is that by which he most assuredly foresees all things that are to come. Acts 2:23, "Him have you taken by the hands of the wicked, being delivered by the determinate counsel and foreknowledge of God, and have crucified and slain." Rom. 8:29, "Those which he knew before, he also predestinated to be made like to the image of his son." This is not properly spoken of God, but by reason of men to whom things are past or to come.

The counsel of God, is that by which he rightly perceives the *best* reason of all things that are done. Prov. 8:14, "I have counsel and wisdom, I am understanding, and I have strength."

The will of God, is that by which he both freely and justly with one act wills all things. Rom. 9:18, "He has mercy on whom he will, and whom he will he hardeneth." Eph. 1:5, "Who has predestined us to be adopted through Jesus Christ to himself, according to the good pleasure of his

will." Jam. 4:15, "For that which you should say, If the Lord wills, and we live we will do this or that."

God wills that which is good by approving it. He wills that which is evil, in as much as it is evil, by disallowing and forsaking it. And yet he voluntarily permits evil because it is good that there should be evil. Acts 14:16, "Who in time past suffered all the Gentiles to walk in their own ways." Psa. 81:12, "So I gave them up to the hardness of their heart, and they have walked in their own counsels."

The will of God, by reason of diverse objects, has diverse names and is either called *love* and *hatred,* or *grace* and *justice*.

The love of God is that by which God approves himself first, and then all his creatures as they are good, without their desert, and in them takes delight. 1 John 4:16, "God is love, and who so remaineth in love, remaineth in God, and in him." John 3:16, "God so loved the world, that he gave his only begotten Son," *etc.* Rom. 5:8, "God sets out his love towards us, seeing that while we were yet sinners, Christ died for us."

The hatred of God is that by which he dislikes and detests his creature offending him, for his fault. 1 Cor. 10:5, "But many of them the Lord disliked, for they perished in the wilderness." Psa. 5:5, "You hatest all the workers of iniquity." Psa. 45:7, "You hast loved justice and hated iniquity."

The grace of God, is that by which he freely declares his favor to his creatures. Rom. 11:6, "If it be of grace, it is no more of works. Otherwise grace is not grace; but if it be of works it is no more grace." Titus 2:11, "The saving grace of God shined to all men, teaching us to deny impiety," *etc.*

The grace of God, is either his goodness, or his mercy.

The goodness of God is that by which he is in himself absolutely good, and freely exercises his liberality on his creatures. Matt. 19:17, "Why callest you me good? there is none good but one, even God." Matt. 5:45, "He makes the sun to shine on the good and bad, and he raineth on the just and unjust."

God's mercy is that by which he freely assists all his creatures in their miseries. Isa. 30:18, "Yet will the Lord wait, that he may have mercy on you." Lam. 3:22, "It is the Lord's mercy that we are not consumed, because his compassions fail not." Exod. 33:19, "I take pity on whom I take pity, and am merciful to whom I am merciful."

God's justice is that by which he wills in all things that which is just. Psa. 11:7, "The just Lord loveth justice." Psa. 5:4, "For you art not a God that loveth wickedness."

God's justice is in word or deed.

God's justice in word is that truth by which he constantly and indeed wills that which he has said. Rom. 3:4, "Let God be true, and every man a liar." Matt. 24:35, "Heaven and earth shall pass away, but my word shall not pass away." Therefore it is, that there is a certain justice of God in keeping his promise. 1 John 1:9, "If we confess our sins, God is faithful and just to forgive our sins." 2 Tim 4:8, "Henceforth is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give me at that day."

God's justice in deed, is that by which he either disposes or rewards.

God's disposing justice, is that by which he, as a most free Lord, orders rightly all things in his actions. Psa. 145:17, "The Lord is righteous in all his ways."

God's rewarding justice is that by which he renders to his creature according to his work. 2 Thess. 1:6, "It is justice with God, to render affliction to such as afflict you, but to you which are afflicted, releasing with us." 1 Pet. 1:17, "Therefore if you call him Father, which without respect of person judgeth according to every man's work, pass the time of your dwelling here in fear." Jer. 51:56, "The Lord that recompenseth, shall surely recompence."

The justice of God is seen either in his gentleness or anger.

God's gentleness is that by which he freely rewards the righteousness of his creature. 2 Thess. 1:5, "Which is a token of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for the which you also suffer." Matt. 10:41-42, "He that receiveth a prophet, in the name of a prophet, shall have a prophet's reward. And he that receiveth a righteous man, in the name of a righteous man, shall have the reward of a righteous man. And whosoever shall give to one of these little ones to drink a cup of cold water only in the name of a disciple, verily I say to you, he shall not lose his reward."

God's anger is that by which he wills the punishment of the creature offending. Rom. 1:18, "For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, which

withhold the truth in unrighteousness." John 3:36, "He that obeyeth not the son, shall not see life, but the wrath of God abideth on him."

So much concerning the *will of God*. Now follows his omnipotence.

God's omnipotence is that by which he is most able to perform every work. Matt. 19:26, "With men this is impossible, but with God all things are possible."

Some things notwithstanding are here to be excepted. First, those things whose action argues impotency, as to lie or to deny his word. Titus 1:2, "Which God, that cannot lie, has promised." 2 Tim. 2:1-3, "He cannot deny himself." Secondly, such things as are contrary to the nature of God, as to destroy himself, and not to beget his son from eternity, are also to be excepted. Thirdly, such things as imply contradiction are excepted, for God cannot make a truth false, or that which is when it is not, to be.

God's power may be distinguished into an absolute and actual power.

God's absolute power is that by which he can do more, than he either does or will do. Matt. 3:9, "I say to you, God is able of these stones to raise up children to Abraham." Phil. 3:21, "According to the working, where he is able to subdue even all things to himself."

God's actual power, is that by which he causes all things to be, which he freely wills. Psa. 135:6, "All things which God wills, these he does in heaven, and in earth, and in all depths."

CHAPTER 4: OF GOD'S GLORY, AND BLESSEDNESS

Out of the former attributes, by which the true Jehovah is distinguished from a false god and from idols, arise the glory of God and his blessedness.

God's glory or majesty is the infinite excellency of his most simple and most holy divine nature. Heb. 1:3, "Who being the brightness of his glory, and the engraved form of his person," *etc.* Neh. 9:5, "Let them praise your glorious name, O God, which excellest above all thanksgiving and praise."

By this we see that God alone can know himself *perfectly*. John 6:46, "Not that any man have seen the Father, save he which is of God, he has seen the Father." 1 Tim. 6:16, "Who only has immortality, and dwelleth in the light that none can attain unto, whom never man saw, neither can see." Exod. 33:20, "You canst not see my face."

Notwithstanding there *is* a certain manifestation of God's glory; partly more obscure, and partly more apparent.

The more obscure manifestation is the vision of God's majesty in this life, by the eyes of the mind through the help of things perceived by our outward senses. Isa. 6:1, "I saw the Lord sitting on an high throne, and lifted up, and the lower parts of it filled the temple." Exod. 33:22, "And while my glory passeth by, I will put you in a cleft of the Rock, and will cover you with my hand whilest I pass by. After I will take away mine hand, and you shall see my back parts, but my face shall not be seen." 1 Cor. 13:12, "Now we see as through a glass darkly."

The more apparent manifestation of God, is the contemplation of him in heaven face to face. 1 Cor. 13:12, "But then shall we see face to face." Dan. 7:9-10, "I beheld until the thrones were set up, and the ancient of days did sit, whose garment was white as snow," *etc.*

God's blessedness is that by which God is in himself, and of himself all-sufficient. Gen. 17:1, "I am God all-sufficient, walk before me, be you upright." Col. 2:9, "For in him dwells all the fullness of the godhead bodily." 1 Tim. 6:15, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords."

CHAPTER 5: CONCERNING THE PERSONS OF THE GODHEAD

The persons of the Godhead are they, which subsisting in one Godhead, are distinguished by *incommunicable* properties. 1 John 5:7, “There are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one.” Gen. 19:24, “Then Jehovah rained on Sodom, and on Gomorrah, brimstone, and fire from Jehovah in heaven.” John 1:1, “In the beginning was the Word, and the Word was with God, and that Word was God.”

They therefore are coequal, and are not distinguished by degree, but by *order*.

The constitution of a person is when as a personal property, or the proper manner of subsisting is adjoined to the Deity, or the one divine nature.

Distinction of persons is that by which although every person is one and the same perfect God, yet the Father is not the Son or the Holy Spirit, but the Father alone; and the Son is not the Father or the Holy Spirit, but the Son alone; and the Holy Spirit is not the Father or the Son, but the Holy Spirit alone. Neither can they be divided, by reason of the infinite greatness of that most simple essence, which one and the same, is wholly in the Father, wholly in the Son, and wholly in the Holy Spirit. So that in these there is *diversity of persons*, but *unity in essence*.

The communion of the persons, or rather union, is that by which each one is in the rest of them, *with* the rest, by reason of the unity of the Godhead. And therefore every one of them possesses the love and glory of the other, and they all work the same thing. John 14:10, “Believest you not that I am in the Father, the Father is in me? The word that I speak to you I speak not of myself, but the Father that dwelleth in me, he does the works.” Prov. 8:22, “The Lord has possessed me in the beginning of his way. I was before the works of old.” And verse 30, “Then was I with him as a nourisher, and I was daily his delight, rejoicing alway before him.” John 1:1, “In the beginning was the Word, and the Word was with God, and that word was God,” and chapter 5:19, “The Son can do nothing of

himself, save that he seeth the Father do. For whatever things he does, the same does the Son also."

There are three *persons* in the Godhead: the Father, the Son, and the Holy Spirit. Matt. 3:16-17, "And Jesus, when he was baptized, came straight out of the water, and loe, the heavens were opened to him, and John saw the Spirit of God descending like a dove, and lighting on him. And loe, a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased."

The Father is a person without beginning, from all eternity begetting the Son. Heb. 1:3, "Who being the brightness of the glory, and the engraved form of his person." Psa. 2:7, "Thou art my Son, this day have I begotten thee."

In the *generation* of the Son, these properties must be noted. 1. He that begets, and he that is begotten are together, and not one before another in time. 2. He that begets communicates with him that is begotten, not one part, but his whole essence. 3. The Father begot the Son, not out of himself, but within himself.

The incommunicable property of the Father, is to be unbegotten, to be a Father, and to beget. He is the beginning of actions, because he begins every action of himself, effecting it by the Son and the Holy Spirit. 1 Cor. 8:6, "Yet to us, there is but one God, which is the Father, of whom are all things, we in him, and one Lord Jesus Christ, by whom are all things, and we by him." Rom. 11:36, "For of him, and through him, and for him, are all things."

The other two persons have the Godhead, or the whole divine essence, of the Father by communication, namely, the Son and the Holy Spirit.

The Son is the second person, begotten of the Father from all eternity. Heb. 1:5, "For to which of the Angels said he at any time, you art my Son, this day begat I thee?" Col. 1:15, "Who is the image of the invisible God, the first born of every creature." John. 1:14, "And we saw the glory of it, as the glory of the only begotten Son of the Father." Rom. 8:32, "He who spared not his own Son."

Although the Son is begotten of his Father, yet nevertheless he is of by himself *very God*. For he must be considered either according to his essence, or according to his filiation or Sonship. In regard of his essence, he is (αὐτόθεος) that is, of and by himself *very God*. For the *deity* which is

common to all the three persons in the Godhead is not begotten. But as he is a person, and the Son of the Father, he is not of himself, but from another, for he is the eternal Son of his Father; and so he is truly said to be *very God of very God*.

For this cause he is said to be sent from the Father. John 8:42, “I proceeded forth, and came from God, neither came I of myself, but he sent me.” This sending does not take away the equality of essence and power, but declares the order of the persons. John 5:18, “Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath. But said also that God was his Father, and made himself equal with God.” Phil. 2:6, “Who being in the form of God, thought it no robbery to be equal with God.”

For this cause also he is the word of the Father, not a vanishing, but essential word, because as a word is, as it were, begotten of the mind, so is the Son begotten of the Father; also, because he brings glad tidings from the bosom of his Father. See Nazianzen’s *Oration* of the Son and Basil in his *Preface* before John’s gospel.

The property of the Son, is to be begotten.

His proper manner of working is to execute actions from the Father, by the Holy Spirit. 1 Cor. 8:6, “One Lord Jesus Christ, by whom are all things, and we by him.” John 5:19, “Whatsoever things he does, the same does the Son also.”

The Holy Spirit is the third person in the Trinity, proceeding from the Father *and* the Son. John 15:26, “But when the comforter shall come, whom I will send to you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testify of me.” Rom. 8:9, “But you are not in the flesh, but in the spirit, seeing the Spirit of God dwelleth in you. But if there be any that have not the Spirit of Christ, he is not his.” John 16:13-14, “But when the Spirit of truth shall come, he shall conduct you into all truth. For he shall not speak of himself, but whatsoever he hearth, he shall speak, and shall declare to you such things as are to come. He shall glorify me, for he shall receive of mine, and show it to you.”

And although the Father and the Son are two distinct persons, yet are they both but one beginning of the Holy Spirit.

What may be the essential difference between proceeding and begetting? The Scriptures do not determine this, nor does the church know.

The incommunicable property of the Holy Spirit, is to proceed.

His proper manner of working is to finish an action, effecting it, as from the Father and the Son.

CHAPTER 6: OF GOD'S WORKS, AND HIS DECREE

We have covered the first part of *Theology*. The second part of theology follows, which covers the works of God.

The works of God are all those which he does out of himself, that is, out of his divine essence.

These are common to the Trinity, the peculiar manner of working always reserved to every person.

The end of all these, is the manifestation of the glory of God. Rom. 11:36, "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

The work, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himself, have necessarily, and yet freely, from all eternity determined all things. Eph. 1:11, "In whom also we are chosen, when we were predestinated, according to the purpose of him, which worketh all things after the counsel of his own will," and verse 4, "As he has chosen us in him before the foundation of the world." Matt. 10:29, "Are not two sparrows sold for a farthing, and not one of them falleth on the ground without your Father?" Rom. 9:21, "Has not the potter power on the clay, to make of the same lump one vessel to dishonor, and another to honor?"

Therefore the Lord, according to his good pleasure, has most certainly decreed every *thing* and *action*, whether past, present, or to come, together with their circumstances of place, time, means and end.

Yes, he has most justly decreed the wicked works of the wicked. If he had nullified them, they should never have existed at all. And although they of their own nature are and remain wicked, yet in respect of God's decree, they are in some ways good. Why? There is not anything absolutely evil. 1 Pet. 3:17, "For it is better (if the will of God be so) that you suffer for well doing, then for evil doing."

The thing which in its own nature is evil, in God's eternal counsel is respectively good, and here is why – it is an occasion to manifest the glory of God in his justice, and his mercy.

God's foreknowledge, is conjoined with his decree, and indeed is in nature before it. Yet it is not in regard of God, but us, because knowledge goes before the will and the effecting of a work. For we do not do anything except those things that we have before *willed*, nor do we do anything which we do not know before.

God's foreknowledge in itself is not a cause why things are, but as it is conjoined with his decree. For things do not therefore come to pass, because God foreknew them, but because he *decreed* and *willed* them, *therefore they come to pass*.

The execution of God's decree is that by which all things in their time are accomplished which were foreknown or decreed, even as they were foreknown and decreed.

The same decree of God is the first and principal working cause of all things, which also is in order, and time before all other causes. For with God's decree is his will always annexed, by which he can will that which he has decreed. And it would be a sign of impotency to decree anything which he could not will. And with God's will is conjoined an effectual power, by which the Lord can bring to pass whatever he has freely decreed.

The first and principal cause, nevertheless in itself it is necessary, yet it does not take away freedom of will in election, or the nature and property of second causes. It only brings them into a certain order. It directs them to the determinate end upon which the effects and events of things are contingent or necessary, as the nature of the second cause is. So Christ according to his Father's decree *died necessarily*. Acts 17:3, he died, "but yet willingly," (*cf.* John 10:18 and Matt. 26:53.) And if we respect the temperature of Christ's body, he might have prolonged his life and therefore in this respect may be said to have died contingently.

The execution of God's decree has two branches; his operation, and his operative permission.

God's operation is his effectual producing of all good things, which either has being or moving, or which are done.

God's operative permission, is that by which he only permits one and the same work to be done of others, as it is evil; but as it is good, he effectually works the same. Gen. 50:20, "You indeed had purposed evil against me, but God decreed that for good, that he might, as he has done this day, preserve his people alive." And, Gen. 45:7, "God has sent me

before you to preserve your posterity in this land." Isa. 10:5-7, "Woe to Asshur, the rod of my wrath, the staff in their hands is mine indignation, I will give him a charge against the people of my wrath to take the spoil, and to take the pray, and to tread them under feet like the mire in the street. But he thinks not so, neither does his heart esteem it so. But he imagines to destroy, to cut off not a few nations."

God permits evil by a certain voluntary permission, in that he forsakes the second cause in working evil. And he forsakes his creature either by detracting the grace it had, or not bestowing that which it lacks. Rom. 1:26, "For this cause God gave them up to vile affections." 2 Tim. 2:25-26, "Instructing them with meekness that are a contrary mind, proving if God at any time will give repentance, that they may know the truth, and that they may come to amendment out of the snare of the devil, which are taken of him at his will."

Neither must we think God in this is unjust, who is indebted to no one. Rom. 9:5, "I will have mercy on him to whom I will show mercy." Yes, it is in God's pleasure to bestow how much grace, and on whom he wills. Matt. 20:15, "Is it not lawful for me to do as I will with mine own?"

That which is evil has some respect of goodness with God. First, in that it is the punishment of sin. And punishment is accounted a moral good, in that it is the part of a just judge to judge sin. Secondly, as it is a mere action or act. Thirdly, as it is a chastisement, a trial of one's faith, martyrdom, or propitiation for sin, as the death and passion of Christ, Acts 2:23 and 4:24. And if we observe these caveats, God is not only a bare permissive agent in an evil work, but a powerful effector of the same; yet so, as he neither instills an aberration in the action, nor yet supports, or intends the same, but that he most freely suffers evil, and best disposes of it to his own glory. The same way we may see in this similitude. Let a man spur forward a lame horse, and in that he moves forward. The rider is the cause. But had the horse stopped, the horse himself is the cause. And again, we see the sun beams shining through a glass onto the floor is various color. Though the light is from the sun, the color is not from the sun but from the glass.

CHAPTER 7: OF PREDESTINATION AND CREATION

God's decree, in as much as it concerns man, is called *predestination*. Predestination is the decree of God, by which he has ordained all men to a certain and everlasting estate. That is, God decrees either salvation or condemnation, for his own glory. 1 Thess. 5:9, "For God has not appointed us to wrath, but to obtain salvation by the means of our Lord Jesus Christ." Rom. 9:13, "As it is written, I have loved Jacob, and hated Esau." And, verse 22, "What and if God would, to show his wrath, and to make his power known, suffer with long patience the vessels of wrath prepared to destruction. That he might declare the riches of his glory on the vessels of mercy, which he has prepared?"

The means of accomplishing God's predestination are twofold: the creation, and the fall.

The creation is that by which God made all things *very good*, of nothing; that is, of no matter which existed before the creation. Gen. 1:1, "In the beginning God created the heavens," *etc.*, to the end of the chapter.

God's manner of creating, as also of governing, is such, as that by his word alone, he without any instruments, means, assistance or motion, produced all sorts of things, for to will anything with God is both to be *able* and to perform it. Heb. 11:3, "By faith we understand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appear." Psa. 148:5, "Let them praise the name of the Lord, for he commanded, and they were created."

The goodness of the creature, is a kind of excellency, by which it was void of all defect, whether punishment or fault.

The creation is of the world, or inhabitants in the world.

The world is a most beautiful palace, framed out of a deformed substance, and fit to be inhabited.

The parts of the world are the heavens and earth.

The heavens are three-fold. The first is the air, the second the sky, and the third is an invisible and incorporeal essence created to be the final abode of all the blessed, both men and angels. This third heaven is called *Paradise,* 2 Cor. 12:4.

Those who inhabit this world are reasonable creatures made according to God's own *image*; they are either angels or men. Gen. 1:26, "Furthermore, God said, Let us make man in our own image, according to our likeness." Job 1:16, "When the children of God came and stood before the Lord, Satan came also among them."

The *image* of God is the goodness of the reasonable creature, resembling God in *holiness*. Eph. 4:24, "And put on the new man, which after God is created in righteousness and true holiness."

CHAPTER 8: OF ANGELS

The angels created in the beginning were settled in an upright state. In them these things are to be noted: first, their nature. Angels are spiritual incorporeal essences. Heb. 2:16, “For he in no sort took the angels, but he took the seed of Abraham.” Heb. 1:7, “And of the angels, he says, he makes the spirits his messengers, and his ministers a flame of fire.”

Secondly, their qualities. First, they are wise. 2 Sam. 14:17, “Then thine handmaid said, the word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD thy God will be with thee.” 2. They are of great might. 2 Thess. 1:7, “When the Lord Jesus shall show himself from heaven with his mighty angels.” 2 Sam. 24:17, “David saw the Angel that smote the people.” 2 Kings 19:35, “The same night the angel of the Lord went out and smote in the camp of Ashur, an hundreth, fourscore, and five thousand.” 3. They are swift and of great agility. Isa. 6:6, “Then flew one of the seraphims to me with an hot coal in his hand.” Dan. 9:21, “The man Gabriel whom I had seen before in a vision, came flying and touched me.” This is the reason why the cherubims in the tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 32:1, “Now Jacob went forth on his journey, and the angels of God met him.” Dan. 7:10, “Thousand thousands ministered to him, and ten thousand thousands stood before him.” Matt. 26:53, “Thinkest thou I cannot pray to my Father, and he will give me more than twelve legions of angels?” Heb. 12:22, “To the company of innumerable angels.”

Fourthly, they are in the highest heaven, where they forever attend God, and have society with him. Matt. 18:10, “In heaven their angels always behold the face of my Father which is in heaven.” Psa. 68:17, “The chariots of God are twenty thousand thousand angels, and the Lord is among them.” Mark 12:25, “But are as angels in heaven.”

Fifthly, their degree. That there are degrees of angels in Scripture is most plain. Col. 1:16, “By him were all things created, which are in heaven, and in earth, things visible and invisible. Whether they be thrones, or dominions, or principalities, or powers.” Rom. 8:38, “Neither angels,

nor principalities, nor powers," *etc.* 1 Thess. 4:16, "The Lord shall descend with the voice of the Archangel, and with the trumpet of God." It is not for us to search who, or how many are of each order; neither ought we curiously to inquire how they are distinguished, whether in essence, gifts or offices. Col. 2:18, "Let no man at his pleasure bear rule over you by humbleness of mind, and worshipping of angels, advancing himself in those things which he never saw."

Sixthly, their office. Their office is partly to magnify God, partly to perform his commandments. Psa. 103:20-21, "Praise the Lord, you his Angels that excel in strength, that do his commandment in obeying the voice of his word. Praise the Lord, all you his hosts, you his servants that do his pleasure."

Seventhly. The establishing of some angels in that integrity, in which they were created.

CHAPTER 9: OF MAN, AND THE ESTATE OF INNOCENCY

Man, after he was created of God, was set in an excellent estate of innocency. In this estate seven things are chiefly to be regarded.

1. The place. The garden of Eden, that most pleasant garden. Gen. 2:15, “Then the Lord took the man, and put him into the garden of Eden.

2. The integrity of man’s nature. This was, Eph. 4:24, “created in righteousness and true holiness.” This integrity has two parts.

The first part of his integrity is wisdom, which is a true and perfect knowledge of God, and of his will, in as much as it is to be performed of man; yes, and of the counsel of God in all his creatures. Col. 3:10, “And have put on the new man, which is renewed in knowledge, after the image of him that created him.” Gen. 2:19, “When the Lord God had formed on the earth every beast of the field, and every fowl of the heaven, he brought them to the man, to see how he would call them. For howsoever the man called the living creature, so was the name of it.”

The second part of his integrity is justice, which is a conformity of the will, affections, and powers of the body to do the will of God.

3. Man’s dignity, consisting of four parts. First, his communion with God, by which, as God rejoiced in his own image, so likewise man fervently loved God. This is apparent by God’s familiar conference with Adam. Gen. 1:29, “And God said, Behold, I have given to you every herb bearing seed,” *etc.* “that shall be to you for meat.” Secondly, his dominion over all the creatures of the earth. Gen. 2:19 and Ps. 8:6, “You hast made him Lord over the works of your hands, and hast set all things under his feet,” *etc.* Thirdly, the decency, and dignity of the body, in which, though naked, as nothing was unseemly, so was there in it imprinted a princely majesty. Psa. 8:5, “You hast made him little lower than God, and crowned him with glory and worship.” Gen. 2:25, “They were both naked, and neither ashamed.” 1 Cor. 12:23, “on those members of the body, which we think most unhonest, put we more honesty on. And our uncomely parts have more comeliness on.” Fourthly, initially they had labor of the body without pain or grief. Gen. 3:17, and 19, “Because you hast obeyed the

voice of your wife, *etc.* cursed is the earth for your sake, in sorrow shalt you eat of it all the days of your life," *etc.*

4. Subjection to God, where man was bound to perform obedience to the commandments of God. The commandments are two: the one was concerning the two trees and the other the observation of the Sabbath.

God's commandment concerning the trees, was ordained to be a proof and trial of man's obedience. It consists of two parts. The first is the giving of the tree of life, that as a sign, that it might confirm to man his perpetual abode in the garden of Eden so long as he persisted in his obedience. Rev. 2:7, "To him that overcomes, will I give to eat of the tree of life, which is in the midst of the Paradise of God." Prov. 3:18, "She is a tree of life to them which lay hold on her. And blessed is he that retaineth her."

The second, is the prohibition to eat of the tree of the knowledge of good and evil, together with a combination of temporal and eternal death, if he transgressed this commandment. Gen. 2:17, "Of the tree of the knowledge of good and evil, you shalt not eat of it. For in the day that you eatest of it, you shalt die the death." This was a sign of death, and had his name on the event, because the observation of it would have brought perpetual happiness, as the violation gave experience of evil, that is, of all misery; namely of punishment and of guiltiness of sin.

God's commandment concerning the observation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath. Gen. 2:3, "God blessed the seventh day, and sanctified it."

5. His calling, which is the service of God, in the observation of his commandments, and the dressing of the garden of Eden. Prov. 16:4, "God made all things for himself." Gen. 2:15, "He placed him in the garden of Eden, to dress and keep it."

6. His diet was the herbs of the earth, and fruit of every tree, except the tree of the knowledge of good and evil. Gen. 1:29, "And God said, behold, I have given to you every herb bearing seed, which is on all the earth, and every tree, wherein is the fruit of a tree bearing seed, that shall be to you for meat." And see chapter 2:17, "But of the tree of knowledge of good and evil, you shalt not eat."

7. His free choice, both to will, and perform the commandment concerning the two trees, and also to neglect and violate the same. By this we see that our first parents were indeed created perfect, but *mutable*, they

could change. In this way it pleased God to prepare a way to the execution of his decree.

CHAPTER 10: OF SIN, AND THE FALL OF ANGELS

The fall is a revolting of the reasonable creature from obedience to sin.

Sin, is the corruption, or rather deprivation of the first integrity. More plainly, it is a falling or turning from God, binding the offender by the course of God's justice, to undergo the punishment.

Here a doubt may be moved, whether sin is a thing that actually exists or not. The answer is this: of things which are, some are positive, other privative. Things positive, are all substances, together with those their properties, powers, inclinations and affections which the Lord has created and imprinted in their natures. The thing is called privative, which grants or presupposes the absence of something that should be in a thing. Such a thing is sin, which properly, and of itself is not anything *created*, and *existing*. It is, rather, the *absence of that good* which ought to be *in* the creature. And though it is inherent in things positive as a privation, yet it is always to be distinguished from them.

Sin has two parts: a defect or impotency, and a disorder.

Impotency is nothing else, but the lack or less of that good which God has engrafted in the nature of his creature.

Disorder, is the confusion or disturbance of all the powers and actions of the creature.

The fall was a result of this manner. First, God created his reasonable creatures *good* indeed, but with the ability to be changeable, as we have showed before. For to be unchangeably good, is proper to God *alone*. Secondly, God tested their obedience in those things about which they were conversant. Deut. 13:3, "You shalt not hearken to the words of that Prophet, or to that dreamer of dreams. For the Lord your God proveth you, to know whether you love the Lord your God, with all your heart, with all your soul." Thirdly in this trial God does not assist them with new grace to stand, but for just causes forsakes them from the grace he used to sustain them. Lastly, after God has forsaken them, and left them to themselves, they fall quickly from God. It is not otherwise with a staff.

When a man stands up his staff on the ground holding it by his hand, it stands upright. If he withdraws his hand, it falls of itself.

The fall is of men and angels.

The fall of angels is that by which the understanding, pointing out a more excellent estate, and of its own accord approving of it, and the will choosing the same as pleasing to it (their nature in the mean while remaining fit to make choice either of the contrary, or of a diverse object) they are the sole authors of their fall from God. 2 Pet. 2:4, "If God spared not the angels which sinned, but cast them down into hell, and delivered them into chains of darkness, to be kept to damnation," *etc.* Jude 1:6, "The angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains," *etc.* John 8:44, "He was a murderer from the beginning, and continued not in the truth. For there is no truth in him."

In the fall of angels, consider. 1. First, their corruption, arising from the fall; which is the depravation of their nature, and is either that fearful malice and hatred, by which they set themselves against God, or their insatiable desire to destroy mankind; to the effecting of which, they neglect neither force nor fraud. 1 John 3:8, "He that committeth sin is of the devil, because the devil sinned from the beginning, For this cause was the Son of God revealed, to dissolve the works of the devil." 1 Pet. 5:8, "Your adversary the devil goes about like a roaring lion, seeking whom he may devour." Eph. 6:12, "You strive not against flesh and blood, but against principalities and powers, and worldly governors; the princes of darkness of this world against spiritual wickednesses, which are in supercelestial places."

2. Their degree, and diversity. For of these angels, one is chief, and the rest attendants. The chief is Beelzebub, prince of the rest of the devils, and the world, far above them all in malice. Matt. 25:41, "Away from me you cursed, into everlasting fire, prepared for the devil and his angels." 2 Cor. 4:4, "Whose minds the god of this world have blinded." Rev. 12:7, "And there was war in heaven, Michael, and his angels fought with the dragon, and the dragon and his angels fought."

Ministering angels are such as wait on the devil, in accomplishing his wickedness.

3. Their punishment. God, after their fall, gave them over to perpetual torments, without any hope of pardon, Jude verse 6, 2 Pet. 2:4, "God spared not the angels that had sinned, but cast them down into hell,

and delivered them into chains of darkness, to be kept to damnation." This he did, first, to admonish men, to show them what great punishment they deserved. Secondly, to show that grievous sins must more grievously be punished.

The fall of angels was the more grievous, because both their nature was more able to resist, the devil was the first founder of sin.

Their punishment is easier, or more grievous.

Their easier punishment is double. The first, is their dejection from heaven. 2 Pet. 2:4, "God cast the angels that sinned into hell." The second, is the abridging and limitation of their power. Job 1:12, "The Lord said to Satan, Behold, all that he has is in your hand, only on him lay not your hand."

The more grievous pain, is that torment in the deep pit of hell, which is endless and infinite, in time and measure. Luke 8:31, "And they besought him, that he would not command them to go down into the deep."

CHAPTER 11: OF MAN'S FALL AND DISOBEDIENCE

Adams fall, was his willing revolting to disobedience by eating the forbidden fruit. In Adam's fall, we may note the manner, greatness and fruit of it.

1. The manner of Adam's fall, was on this sort. First, the devil, having immediately before fallen himself, insinuates to our first parents, that both the punishment for eating the forbidden fruit was uncertain, and that God was not true in his word to them. Secondly, by this trickery, he blinded the eyes of their understanding. Thirdly, being so blinded, they begin to distrust God, and to doubt of God's favor. Fourthly, they so doubting, are moved to behold the forbidden fruit. Fifthly, they no sooner see the beauty of it, but they desire it. Sixthly, that they may satisfy their desire, they eat of the fruit, which by the hands of the woman, was taken from the tree. By which act they become utterly disloyal to God. (*cf.* Gen. 3:1-8.)

So without constraint, they willingly fall from their integrity; God on just causes leaving them to themselves, and freely suffering them to fall. For we must not think, that man's fall was either by chance, or God not knowing of it; or barely winking at it, or by his bare permission, or against his will, but rather miraculously, not without the will of God, and yet without all approbation of it.

2. The greatness of this transgression must be esteemed, not by the external object, or the baseness of an apple, but by the offence it contains against God's majesty. This offence appears by many trespasses committed in that action. The first is doubting of God's word. Second, there is the want of faith; for they believe not God's threatening, (in that day you eat of it, you shall die the death). But being bewitched with the devils promise, (*ye shall be like god's*) they cease to fear God's punishment, and are inflamed with a desire of greater dignity. 3. Their curiosity, in forsaking God's word, and seeking other wisdom. 4. Their pride, in seeking to magnify themselves, and to become like God. 5. Contempt of God, in transgressing his commandment against their own conscience. 6. In that they prefer the devil before God. 7. Ingratitude, that

in as much as in them lieth, they expel God's Spirit dwelling in them, and despise that everlasting blessed union. 8. They murder both themselves and their progeny.

3. The fruit or effects. Out of this corrupt estate of our first parents, arose the estate of infidelity or unbelief, where God has included all men under sin, that he might manifest his mercy in the salvation of some, his justice in the condemnation of others. Rom. 11:32, "God has shut up all men in unbelief, that he might have mercy on all." Gal. 3:22, "The Scripture has concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe."

In this estate, we must consider sin, and the punishment of sin is three fold.

The first, is the participation of Adam's both transgression and guiltiness. By this in his sin, all his posterity sinned, Rom. 5:12, "As by one man sin entered into the world, and by sin death. So death entered on all men, in that all men have sinned." The reason of this is ready. Adam was not then a private man, but represented all mankind, and therefore look what good he received from God, or evil elsewhere, both were common to others with him. 1 Cor. 15:22, "As in Adam all men die, so in Christ all men rise again."

Again, when Adam offended, his posterity was in his loins, from whom they should by the course of nature issue. And therefore take part of the guiltiness with him. Heb. 7:9-10, "And to say as the thing is, Levi," *etc.* paid tithes to Melchizedek. For he was yet in the loins of his father Abraham when Melchizedek met him.

CHAPTER 12: OF ORIGINAL SIN

Out of the former transgression arises another, namely Original sin, which is corruption engendered in our first conception, where every faculty of soul and body is prone and disposed to evil. Psa. 51:5, “I was born in iniquity, and in sin has my mother conceived me.” Gen. 6:5 and Titus 3:3, “We ourselves were in times past unwise, disobedient, deceived; serving the lusts and diverse pleasures, living in maliciousness and envy, hateful, and hating one another.” Heb. 12:1, “Let us cast away everything that presseth down, and the sin that hangeth so fast on.”

By this we see, that sin is not a corruption of man’s substance, but only of faculties. Otherwise neither could men’s souls be immortal, nor Christ take on him man’s nature.

All Adam’s posterity is equally partaker of this corruption. The reason why it shows not itself equally in all, is because some have the Spirit of sanctification, some the Spirit only to bridle corruption, and some neither.

The propagation of sin, from the parents to the children, is either because the soul is infected by the contagion of the body, as a good ointment by a rotten vessel; or because God, in the very moment of creation and infusion of souls into infants, utterly forsakes them. For as Adam received the image of God, both for himself and others. So he lost it for himself and others.

But where the propagation of sin is as a common fire in a town, men are not so much to search how it came, as to be careful how to extinguish it.

That we may the better know original sin in the several faculties of man’s nature, three circumstances must be considered.

1. How much of God’s image we yet retain. 2. How much sin man received from Adam. 3. The increase of it afterward.

1. In the mind. The remnant of God’s image, is certain notions concerning good and evil; such as, that there is a God, and that the same God punishes transgressions. Or, that there is an everlasting life. Or, that we must reverence our superiors, and not harm our neighbors. But even these notions are both general and corrupt, and have none other use but to bereave man of all excuse before God’s judgment seat. Rom. 1:19-20,

“That which may be known concerning God’s, is manifest in them, for God has showed it to them. For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world, being considered in his works, to the intent that they should be without excuse.”

Men’s minds received from Adam the following: 1. Ignorance, namely a lack, or rather a deprivation of knowledge in the things of God, whether they concern his sincere worship, or eternal happiness. 1 Cor. 2:14, “The natural man perceives not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.” Rom. 8:7, “The wisdom of the flesh is enmity to God, for it is not subject to the law of God, neither indeed can be.”

2. Impotency, where the mind of itself is unable to understand spiritual things, though they are taught. Luke 24:25, “Then opened he their understanding, that they might understand the Scriptures.” 2 Cor. 3:5, “Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God.”

3. Vanity, in that the mind thinks falsehood is truth, and truth is falsehood. Eph. 4:17, “Walk no more as other Gentiles, in the vanity of your understanding.” 1 Cor. 1:21, “It pleased God by the foolishness of preaching, to save those which believe.” Verse 23, “We preach Christ crucified, to the Jews a stumbling block, but to the Grecians foolishness.” Prov. 14:12, “There is a way which seems good in the eyes of men, but the end of it is death.”

4. A natural inclination only to conceive and devise the thing which is evil. Gen. 6:5, “The Lord saw that the wickedness of men was great on earth, and all the imaginations of the thoughts of the heart were only evil continually.” Jer. 4:22, “They are wise to do evil, but to do well they have no knowledge.”

Therefore it is apparent, that the original, and as I may say, the matter of *all* heresies, is naturally engrafted in man’s nature. This is worthy the observation of students in divinity.

The increase of sin in the understanding, is, 1. a reprobate sense, when God withdraws the light of nature. John 12:40, “He has blinded their eyes, and hardened their hearts, lest they should see with their eyes, and understand with their hearts, and I should heal them, and they be converted.” Rom. 1:28, “As they regarded not to know God, so God delivered them up to a reprobate mind, to do those things which are not

convenient." 2. The spirit of slumber. Rom. 11:8, "God has given them the spirit of slumber," *etc.* 3. A spiritual drunkenness. Isa. 29:9, "They are drunken, but not with wine, they stagger, but not with strong drink." 4. Strong illusions. 2 Thess. 2:11, "God shall send them strong illusions, and they shall believe lies."

The remnant of God's image in the conscience, is an observing and watchful power, like the eye of a keeper, reserved in man partly to reprove, partly to repress the unbridled course of his affections. Rom. 2:15, "Which show the effect of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing."

That which the conscience has received of Adam, is the impureness of it. Titus 1:15, "To them that are defiled and unbelieving nothing is pure, but even their minds and consciences are defiled." This impurity has three effects. The first, is to excuse sin; as if a man serve God outwardly, he will excuse and cloak his inward impiety. Mark. 10:19-20, "You knowest the commandments, you shalt not," *etc.* "Then he answered, and said, Master, all these things have I observed from my youth." Again, it excuses intents not warranted in God's word. 1 Chron. 13:9, "When they came to the threshing floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen did shake it."

The second, is to accuse and terrify for doing good. This we may see in superstitious idolaters, who are grieved when they omit to perform counterfeit and idolatrous worship to their God's. Col. 2:21-22, "Touch not, taste not, handle not, which all perish with using, and are after the commandments and doctrines of men." Isa. 29:13, "And their fear toward me was taught them by the precepts of men."

The third, is to accuse and terrify for sin. Gen. 50:15, "When Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, will pay us again all the evil which we did to him." John 8:9, "And when they heard it, being accused by their own consciences, they went out one by one." 1 John 3:20, "If our heart condemn us, God is greater than our heart." Though the conscience shall accuse a man truly, yet that will not argue any holiness in it. Which appears, in that Adam in his innocency had a good, yet no accusing conscience.

Impureness increased in the conscience, is first such a senseless numbness, as that it can hardly accuse a man of sin. Eph. 4:19, “Who being past feeling, have given themselves to wantonness, to work all uncleanness, even with greediness.” 1 Tim. 4:2, “Having their conscience burned with an hot iron.” This senselessness springs from a custom in sinning. 1 Sam. 25:37, “Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.”

2. Some grievous horror, and terror of the conscience. Gen. 4:14, “Behold you hast cast me this day from the earth, and from your face shall I be hid. And verse 13, “…my punishment is greater than I can bear.” The symptoms of this disease are blasphemies, trembling of body, and fearful dreams. Acts 24:26, “And as he disputed of righteousness, and temperance, and the judgment to come, Felix trembled,” *etc.* Dan. 5:6, “Then the Kings countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other.”

In the will, the remnant of God’s image, is a free choice. First, in every natural action, belonging to each living creature, as to nourish, to engender, to move and to perceive. Secondly, in every human action, that is, such as belong to all men, man has free will in outward actions, whether they concern manners, a family, or the common wealth, although, both in the choice refusal of them, it is very weak. Rom. 2:14, “The Gentiles which have not the law, by nature do those things which are of the law.”

In the fall the will received, 1. An impotency, where it cannot will, or so much as lust after that which is indeed good; that is, which may please and be acceptable to God. 1 Cor. 2:14, “The natural man perceives not the things of the Spirit of God, for they are foolishness to him. Neither can he know them, because they are spiritually discerned.” Rom. 5:6, “Christ, when we were yet of no strength, at his time died for the ungodly.” 2 Tim. 2:6, Phil. 2:13, “It is God which worketh in you both the will and the deed, even of his good pleasure.”

2. An inward rebellion, where it utterly abhors that which is good, desiring and willing that alone which is evil.

By this it appears, that the will is no agent, but a mere patient in the first act of conversion to God and that by itself it can neither begin that

conversion, or any other inward and sound obedience due to God's law.

That which the affections receive, is a disorder, by which they therefore are not well affected, because they eschew that which is good, and pursue that which is evil. Gal. 5:24, "They that are Christ's, have crucified the flesh with the affections and lusts of it." Rom. 1:26, "Therefore God gave them over to filthy lusts." 1 Kings 22:8, "The king of Israel said to Jehosaphat, Yet is there one of whom you mayest take counsel, but him I hate," *etc.* and 21:4, "Therefore Ahab came home to his house discontented and angry for the word which Nabal spake to him, and he laid himself on his bed, turning away his face lest he should eat meat."

That which the body has received, is 1. fitness to begin sin. This does the body in transporting all objects and occasions of sin to the soul. Gen. 3:6, "The woman seeing that the tree was good for meat, and pleasant to the eyes, *etc.* took of the fruit of it, and did eat." 2. A fitness to execute sin so soon as the heart has begun it. Rom. 6:13, "Neither give your members as weapons of injustice to sin." And verse 1, "As you have given your members as servants to uncleanness and iniquity, to commit iniquity, *etc.*

CHAPTER 13: OF ACTUAL SIN

After original sin in Adam's posterity is imputed, actual transgression takes place. Actual transgressions are either inward or outward. Inward, is of the mind, will, and affections.

The actual sin of the mind is the evil thought or intent of it, contrary to God's law. Examples of evil thoughts, God (the only knower of the heart) has in diverse places set down in his word. 1. That there is no God. Psa. 10:4, "The wicked is so proud that he seeks not for God, he thinks always there is no God." Psa. 14:1, "The fool says in his heart, there is no God." 2. That there is neither providence nor presence of God in this world. Psa. 10:11, "He says in his heart, God has forgotten. He hideth away his face and will never see." Verse 13, "Wherefore does the wicked condemn God? He says in his heart, you wilt not regard." 3. It imagines safeguard to itself from all perils. Psalm. 10:6, "He says in his heart, I shall never be moved nor be in danger." Rev. 18:7, "She says in her heart, I sit being a Queen, and am no widow, and shall see no mourning. 4. It esteemeth itself more excellent then other. Rev. 18:7, "I sit as a Queen." Luke 18:11, "The Pharisee standing so prayed to himself, I thank thee, O God, that I am not as other men, extortioners, unjust, adulterers, not yet as this Publican." Verse 12, "I fast twice in the week, and give a tenth of all my possessions." 5. That the Gospel of God's kingdom is mere foolishness. 1 Cor. 2:14, "The natural man perceives not the things of the Spirit of God, for they are foolishness to him." 6. To think uncharitably and maliciously of such as serve God sincerely. Matt. 12:24, "When the Pharisees heard that, they said, he casteth not out devils, but by the prince of devils." Psa. 74:8, "They said in their hearts, Let us destroy them altogether." 7. To think the day of death far off. Isa. 28:15, "You have said, we have made a covenant with death, and with hell we are at agreement, though a scourge run over us, and pass through, it shall not come at us." 8. That the pains of hell may be eschewed. In the place before mentioned, they say, *With hell we have made agreement*. 9. That God will defer his both particular and last general coming to judgment. Luke 12:19, "I will say to my soul, soul, you hast much goods laid up for many years." And verse 45, "If that servant say in his heart, My master will defer his coming," *etc.*

Many carnal men pretend their good meaning. But when God opens their eyes they shall see these rebellious thoughts rising in their minds, as sparks out of a chimney.

The actual sin of both affection and will, is every wicked motion, inclination and desire. Gal. 5:17, “The flesh lusteth against the Spirit.”

An actual outward sin is to the committing of which the members of the body do together with the faculties of the soul; they both concur. Such sins as these are infinite. Psa. 40. 12, “Innumerable troubles have compassed me, my sins have taken such hold on me, that I am not able to look up. Yea, they are more in number then the hairs of my head.”

Actual sin is of omission *or* commission.

Again, both these are in words or deeds.

In the sin of commission, observe these two points. The degrees in committing a sin, and the difference of sins committed.

The degrees, are four in number. Jam. 1:14-15, “Every man is tempted, where he is drawn away by his own concupiscence, and is enticed. Then when lust have conceived, it brings forth sin; and sin when it is finished, brings forth death.”

The first degree, is temptation, where man is allured to sin. This Satan does by offering to the mind that which is evil. John 13:2, “The devil had now put into the heart of Judas Iscariot, Simons son, to betray him.” Acts 5:3, “Peter said to Ananias, Why has Satan filled your heart that you shouldest lie?” *etc.* 1 Chron. 21:1, “And Satan stood up against Israel, and provoked David to number Israel.” This is also effected on occasion of some external object, which the senses perceive. Job 31:1, “I have made a covenant with mine eyes, why then should I look on a maid?”

Temptation has two parts, abstraction, and allurement.

Abstraction, is the first cogitation of committing sin, where the mind is withdrawn from God’s service, to which it should be always ready and pressed. Luke 10:27, “You shalt love the Lord your God, with all your heart, and all your soul, with all your thought.

Allurement, is that where an evil thought conceived, and for a time retained in the mind by delighting the will and affections, does as it were, lay a bait for them to draw them to consent.

The second degree, is conception, which is nothing else but a consent and resolution to commit sin. Psa. 7:14, “He shall travel with wickedness, he has conceived mischief, but he shall bring forth a lie.”

The third degree, is the birth of sin, namely, the committing of sin, by the assistance both of the faculties of the soul, and the powers of the body.

The fourth degree, is perfection, when sin being by custom perfect, and as it were ripe, the sinner reaps death, that is, damnation.

This appears in the example of Pharaoh, therefore custom in any sin is fearful.

Sin actually committed, has five differences.

First, to consent with an offender, and not actually to commit sin. Eph. 5:11, “Have no fellow ship with the unfruitful works of darkness, but reprove them rather.” This is done in three ways.

1. When a man in judgment somewhat allows the sin of another. Num. 20:20, “Moses and Aaron gathered the congregation together before the rock, and Moses said to them, hear now you rebels. Shall we bring you water out of the rock?” Verse 12, “The Lord spake to Moses and Aaron, because you believed me not, to sanctify me in the presence of the children of Israel, therefore you shall not bring the congregation into the land which I have given them.”

2. When the heart approves in affection and consent. Here we may refer both the ministers and the magistrates concealing and winking at offences. 1 Sam. 2:23, “Eli said, Why do you such things? For of all this people I hear evil of you. Do no more my sons,” *etc.* Now that Eli’s will agrees with his son’s sins, it is manifest, verse 29, “You honorest your children above me.”

3. In deed; by counsel, presence and enticement. Rom. 1:31, “They do not only do the same, but also favor them that do them.” Mark 6:25-26, “She said to her mother, What shall I ask? and she said, John the Baptists head,” *etc.* Acts 22:20, “When the blood of your Martyr Steven was shed, I also stood by, and consented to his death, and kept the clothes of them that slew him.”

The second difference, is to sin ignorantly, as when a man does not expressly and distinctly know whether that which he does, be a sin or not, or if he knows it, does not acknowledge and mark it. 1 Tim. 1:13, “I was before a blasphemer, and a persecutor, and an oppressor. But I was received to mercy, for I did it ignorantly in unbelief.” Num. 35:22-24, “If he pushed him unadvisedly, and not of hatred, or cast on him anything without laying of wait, or any stone (where he might be slain) and saw him

not, or caused it to fall on him, and he die, and was not his enemy, neither sought him any harm. Then the congregation shall judge between the slayer, and the avenger of blood, according to these laws." 1 Cor. 4:4, "I know nothing by myself, yet am I not thereby justified." Psa. 19:13, "Cleanse me from my secret sins."

The third difference is to sin on knowledge, but yet of infirmity, as when a man fearing some imminent danger, or amazed at the horror of death, against his knowledge denies that truth, which otherwise he would acknowledge and embrace. Such was Peters fall, arising from the over-much rashness of the mind, mingled with some fear.

So men offend when the flesh and inordinate desires so over-rule the will and every good endeavor, that they provoke man to that, which he detests from his heart. Rom 7:19, "I do not the good thing which I would, but the evil which I would not, that do I."

The fourth difference, is presumptuous sinning on knowledge. Psa. 19:13, "Keep your servant from presumptuous sins. Let them not reign over me. Here belongs, 1. every sin committed with a high hand, that is, in some contempt of God. Num. 15:30, "The person that does presumptuously." *etc.* shall be cut off from amongst his people. Because he has despised the word of the Lord, and has broken his commandment." 2. Presumption of God's mercy in doing evil. Eccles. 8:11, "Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil. Rom. 2:4, "Despisest you the riches of his bountifulness, *etc.* not knowing that the bountifulness of God leadeth you to repentance," *etc*.

The fifth difference, is to sin on knowledge and set malice against God, and to this is the sin against the Holy Spirit referred.

CHAPTER 14: OF THE COMMON PUNISHMENT OF SIN

So far we have entreated of sin, with which all mankind is infected. In the next place succeeds the punishment of sin, which is three-fold. The first is in this life, and that diverse ways. The first concerns the body, either in the provision with trouble for the things of this life, Gen. 3:17, or a proneness to diseases, Matt. 9:2, “Son, be of good comfort, your sins be forgiven thee.” John 5:14, “Behold, you art made whole, sin no more, lest a worse thing fall on thee.” Deut. 28:21-22, “The Lord shall make the pestilence cleave to you until he has consumed you from the land, *etc.* …or shame of nakedness.” Gen. 3:16, “…or in women’s pains in child-birth.” Gen. 3:16, “To the woman he said, I will greatly increase your sorrows, and conceptions. In sorrow shalt you bring forth children.”

2. The soul is punished with trembling of conscience, care, trouble, hardness of heart, and madness. Deut. 28:28, “The Lord shall smite you with madness, and with blindness, and with astonishment of heart.”

3. The whole man is punished, 1. with fearful subjection to the regiment of Satan. Col. 1:13, “Which freed us from the power of darkness, and translated us into the Kingdom of his beloved Son. Hebrews 2. 14. He also himself took part with them, that he might destroy through death, him that had power of death, that is, the devil. 2. A separation from the fellowship of God, and trembling at his presence. Eph. 4:18, “Having their cogitation darkened, and being strangers from the life of God.” Gen. 3:10, “I heard your voice in the garden, and was afraid, because I was naked, therefore I hid myself.”

4. On a man’s goods, diverse calamities and damages. Deut. 28:29, “You shalt ever be oppressed with wrong, and be pulled, and no man shall succor thee,” *etc.* to the end of the chapter. To this place may be referred distinction of Lordships. And of this comes a care to enlarge them, and bargaining, with all manner of civil servitudes.

5. The less of that Lordly authority, which man had over all creatures; also their vanity, which is not only a weakening, but also a corrupting of that excellency of the virtues and powers which God at the

first put into them. Rom. 8:20-21, “The creature is subject to vanity, not of its own will, but by reason of him, which have subdued it under hope.” *etc.*

6. In a man’s name, infamy and ignominy sometimes after his death, Jer. 24:6.

The second, is at the last gasp, namely, death, or a change which is likened to death. Rom. 6:23, “The wages of sin is death.”

The third is, after this life, even eternal destruction from God’s presence, and his exceeding glory. 2 Thess. 1:9, “Who shall be punished with everlasting perdition from the presence of God and the glory of his power.”

CHAPTER 15: OF ELECTION, AND OF JESUS CHRIST THE FOUNDATION OF IT

Predestination has two parts: election and reprobation. 1 Thess. 5:9, “God has not appointed us to wrath, but to obtain salvation by the means of our Lord Jesus Christ.”

Election, is God’s decree, where of his own free-will, he has ordained certain men to salvation, to the praise of the glory of his grace. Eph. 1:4-6, “He has chosen us in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glory of his grace.”

This decree is that book of life, in which are written the names of the elect. Rev. 20:12, “Another book was opened, which is the book of life, and the dead were judged of those things, that were written in the books according to their works.” 2 Tim. 2:19, “The foundation of God remaineth sure, and has this seal, The Lord knows who are his.”

The execution of this decree is an action, by which God, even as he purposes with himself, works all those things effectually, which he decreed for the salvation of the elect. For they whom God elected to this end, that they should inherit eternal life, were also elected to those subordinate means, where, as by steps, they might *attain this end*. Without these steps it is impossible to obtain it. Rom. 8:29-30, “Those which he knew before, he also predestinate to be made like to the image of his Son, that he might be the first born amongst many brethren. Moreover, whom he predestinated, them he called, whom he called, them he justified, and whom he justified, them also he glorified.”

There appertains three things to the execution of this decree: first, the foundation; secondly, the means; thirdly, the degrees.

The foundation is Christ Jesus, called of his Father from all eternity, to perform the office of the Mediator, that in him all those which should be saved, might be chosen. Heb. 5:5, “Christ took not to himself this honor, to be made the high Priest, but he that said to him, you art my Son, this day begat I thee, gave it him,” *etc.* Isa. 42:1, “Behold my servant.

I have put my Spirit on him, he shall bring forth judgment to the Gentiles." Eph. 1:4, "He has chosen us in him," meaning *Christ*.

Question. How can Christ be subordinate to God's election, seeing he together with the Father decreed all things?

Answer. Christ as he is a mediator, is not subordinate to the very decree itself of election, but to the execution of it only. 1 Pet. 1:20, Christ was ordained "before the foundation of the world." Augustine in his book *The Predestination of the Saints*, chap, 15, says "Christ was predestinate that he might be our head."

In Christ, we must especially observe two things, his *incarnation*, and his *office*.

To the working of his incarnation, concur three things: first, both his natures; secondly, their union; and thirdly, their distinction.

Christ's first nature, is the Godhead, in as much as it belongs to the Son, where he is God. Philippians 2:6, "Who being in the form of God, thought it not robbery to be equal with God." John. 1:1, "In the beginning was the Word, and the Word was with God, and that Word was God."

It was requisite for the Mediator to be God: 1. That he might the better sustain that great misery, by which mankind was overwhelmed; the greatness of which, these four things declare. 1) The grievousness of sin, by which God's majesty was infinitely offended. 2) God's infinite anger against this sin. 3) The fearful power of death. 4) The devils tyranny, who is the prince of this world. 2. That he might make his human nature both of plentiful merit, and also of sufficient efficacy, for the work of man's redemption. 3. That he might instill into all the elect eternal life, and holiness. Isa. 43:22, "I am the Lord and there is none besides me a Savior, I have declared, and I have saved, and I have showed, when there was no strange god among you; therefore you are my witnesses says the Lord, that I am God."

I say, the Godhead, as it is the Godhead of the Son, is Christ's divine Nature. Not as it is the Godhead of the Father, or of the Holy Spirit. For it is the office of the Son, to have the administration of every outward action of the Trinity, from the Father, by the Holy Spirit. 1 Cor. 8:6, "And he being by nature the Son of the Father, bestoweth this privilege on those that believe, that they are the Sons of God by adoption. John 1:12, "As many as received him, to them he gave power to be the sons of God."

If either the Father or the Holy Spirit should have been incarnate, the title of Son should have been given to one of them, who was not the Son by eternal generation. And so there should be more sons then one.

Christ's other nature, is his humanity, where he the Mediator is very man. 1 Tim. 2:5, "One God, and one Mediator between God and men, the man Christ Jesus."

It was necessary that Christ should be man. First, that God might be pacified in that nature, in which he was offended. Secondly, that he might undergo punishment due to sin, the which the Godhead could not, being void and free from all passion.

Furthermore, Christ, as he is man, is likened to us in all things, sin only excepted. Heb. 2:17, "In all things it became him to be made like to his brethren." (*cf.* 2 Cor. 13:4).

Christ therefore is a perfect man, consisting of an essential and true soul and body, to which are joined such faculties and properties, as are essential to both. In his soul is understanding, memory, will and such like. In his body is length, breadth and thickness. Yes, it is comprehended in one only place, visible, subject to feeling, neither is there anything wanting in him which may either adorn or make for the being of man's nature.

Again, Christ in his humanity, was subject to the infirmities of man's nature, which are these: 1. To be tempted, Matt. 4:1, "Jesus was carried by the Spirit into the desert, to be tempted of the devil." 2. To fear. Heb. 5:7, "Who in the days of his flesh, did offer up prayers and supplications with strong crying and tears, to him that was able to save him from death, and was also heard in that which he feared." 3. To be angry. Mark. 3:5, "Then he looked round about on them angerly, mourning also for the hardness of their hearts, and said to the man, Stretch forth your hand." 4. Forgetfulness of his office imposed on him, by reason of the agony astonishing his senses. Matt. 26:39, "He went a little further, and fell on his face, and prayed, saying, O Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as you wilt."

We must hold these things concerning Christ's infirmities. 1. They were such qualities, as did only affect his human nature, and not at all constitute the same. And therefore might be left of Christ. 2. They were such as were common to all men. As to thirst, to be weary, and subject to die. And not personal, as are sicknesses, consumptions, the leprosy,

blindness, *etc.* 3. He was subject to these infirmities, not by necessity of his human nature, but by his free-will and pleasure, pitying mankind. Therefore, in him such infirmities were not the punishment of his own sin, as they are in us; but rather part of that his humiliation which he did willingly undergo for our sakes.

CHAPTER 16: OF THE UNION OF THE TWO NATURES IN CHRIST

Now follows the Union of the two natures in Christ, which especially concerns his Mediation; for by this union it comes to pass, that his humanity did suffer death on the cross in such sort, as he could neither be overcome, nor perpetually overwhelmed by it. Three things belong to this uniting of Natures.

1. Conception, by which his human nature was by the wonderful power and operation of God, both immediately, that is, without man's help, and miraculously framed of the substance of the Virgin Mary. Luke 1:35, "The Holy Spirit shall come on thee, and the power of the most high shall overshadow thee."

The Holy Spirit cannot be said to be the Father of Christ, because he did minister no matter to the making of the humanity, but did only fashion and frame it of the substance of the Virgin Mary.

2. Sanctification, where the same human nature was purified, that is, altogether severed by the power of the Holy Spirit, from the least stain of sin, to the end that it might be holy, and be made fit to die for others. Luke 1:35, "That holy thing which shall be born of you shall be called the Son of God." 1 Peter 3:18, "Christ has once suffered for sins, the just for the unjust." 1 Peter 2:22, "Who did not sin, neither was there guile found in his mouth."

3. Assumption, where the Word, that is, the second person in Trinity, took on him flesh, and the seed of Abraham, namely, that his human nature. To the end, that it being destitute of a proper and personal subsistence, might in the person of the Word obtain it; subsisting, and as it were, being supported of the word forever. John 1:14, "That word was made flesh." Heb. 2:16, "He took not on him the nature of Angels, but the seed of Abraham."

In the assumption, we have three things to consider. 1. The difference of the two natures in Christ. For the divine nature, as it is limited to the person of the Son, is perfect and actually subsisting in itself. The human nature, which consists in whole of body and soul, neither subsists in itself, nor by itself. 2. The manner of union. The person of the

Son did by assuming the human nature, create it, and by creating, assume it, communicating his subsistence to it. The same example of union is nowhere to be found anywhere else. 3. The product of the union. Whole Christ, God and man, was not made a new person of the two natures, as of parts compounding a new thing; but remained still the same person. Now where the ancient Fathers termed Christ a compound person, we must understand them not properly, but by proportion. For as the parts are united in the whole, so these two natures concur together in one person, which is the Son of God.

By this we may see that Christ is one only Son of God, not two. Yet in two respects he is the Son of God. As he is the eternal Word, he is by nature the son of the Father. As he is man, the same Son also, yet not by nature, or by adoption, but only by personal union, Luke 1:35. Matt. 3:17, "This is my beloved Son," *etc*.

The phrase in Scripture agreeing to this union, is the communion of properties, which is a true and real predication. Even as it arises of the true and real union of natures; concerning which, observe two rules.

1. Of those things, which are spoken or attributed to Christ, some are only understood of his divine nature. As that, John 8:58, "Before Abraham was, I am." And that, Col. 1:15, "Who is the image of the invisible God, the first born of every creature. Some again agree only to his humanity, as born, suffered, dead, buried," *etc*. Luke 2:52, "And Jesus increased in wisdom, and stature, and in favor with God and man. Lastly, other things are understood, only of both natures united together as Matt. 17:5, "This is my beloved Son, in whom only I am well pleased, hear him." Eph. 1:22, "He has made subject all things under his feet, and has appointed him over all things to be the head of the Church."

2. Some things are spoken of Christ, as he is God, which must be interpreted according to his human nature. Acts 20:28, "To feed the Church of God, that is, Christ, which he (according to his manhood) has purchased with his own blood." 1 Cor. 2:8, "If they had known this, they would never have crucified the Lord of glory." Contrarily, some things are mentioned of Christ, as he is man, which only are understood of his divine nature. John 3:13, "No man ascended up to heaven, but he that has descended from heaven, the son of man which is in heaven." This is spoken of his manhood, where we must understand, that only his Deity came down from heaven. John 6:62, "What if you should see the Son of

man, (*viz*. Christ's human nature) ascend up, where he (*viz*. his Deity) was before."

Lastly, by reason of this union, Christ, as he is man, is exalted above every name; yes, he is adored, and has such a great (though not infinite) measure of gifts, as far surpass the gifts of all saints and angels. Eph. 1:21, "And set him at his right hand in heavenly places, far above all principality, and power, and might, and domination, and every name that is named, not in this world only, but in that also that is to come." Heb. 1:6, "When he brings his first begotten son into the world, he says, And let all the Angels of God worship him." Col. 2:3, "In whom all the treasures of wisdom and knowledge are hidden." Phil. 2:9-10, "Therefore God exalted him on high, and gave him a name above all names, that at the name of Jesus every knee should bow (namely, worship, and be subject to him) both of things in heaven, and things in earth, and things under the earth."

CHAPTER 17: OF THE DISTINCTION OF BOTH NATURES

The distinction of both natures, is that, where they, with their properties and operations remain distinct without composition, mingling, or conversion, John 10:17-18, “Therefore does my father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself, I have power to lay it down, and have power to take it again.” John 13:31-32, “Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself.” Here we may observe that there is one will in Christ as God and another as man. Matt. 26:39, “Not as I will, but as you wilt.” This also approves that sentence of the Chalcedon Creed, “We confess, that one and the same Christ Jesus, both Son, Lord, only begotten, is known and preached to be in two natures without confusion, mutation, distinction, or separation.”

Lastly, by this it is manifest that Christ, when he became that which he was not (namely man) continued still that which he was (very God).

CHAPTER 18: OF CHRIST'S NATIVITY AND OFFICE

So much concerning Christ's incarnation, the clear declaration of it was by his nativity.

The nativity of Christ, is that where Mary a virgin, did after the course of nature, and the custom of women, bring forth Christ that Word of the Father, and the Son of David. So that those are much deceived, which are of opinion that Christ, after a miraculous manner, came into the world, the womb of the virgin being shut. Luke 2:23, "Every man-child which first openeth the womb shall be called holy to the Lord." This place of scripture is applied to Mary and our Savior Christ. Therefore is it, that the Virgin Mary is said (θεοτόκος) to *bring forth God*, although she is not any way mother of the Godhead. For Christ as he is God, is without mother, and as man without Father.

It is convenient to be thought, that Mary continued a virgin until her dying day, although we make not this opinion any article of our belief. 1. Christ being now to depart the world, committed his mother to the tuition and custody of his disciple John, which it is like he would not have done, if she had had any children, by whom as custom was, she might have been provided for. John 19:26. 2. It is likely that she who was with child by the Holy Spirit, would not after know any man. 3. It is agreed of by the Church in all ages.

Christ being now born was circumcised the eight day, that he might fulfill all the righteousness of the law. And being thirty years of age, he was baptized, that he being publicly and solemnly invested into the office of his Mediatorship, might take on him the guilt of our sins. He was both circumcised and baptized, that we might learn. 1. That the whole efficacy of the Sacraments, depend alone and wholly on him. 2. That he was Mediator of mankind, both before and under the law, as also under grace. 3. That he is the knot and bond of both covenants.

His office follows, to the perfect accomplishing of which, he was anointed of his father, that is, he was sufficiently furnished with both gifts and authority. Heb. 1:9, "Therefore God, even your God anointed you with the oil of gladness above your fellows." Isa. 61:1, "The Spirit of the Lord

was on me, therefore he anointed me." John 3:34, "God giveth him not the Spirit by measure."

If any man enforces this as a reason, that Christ could not perform the office of a Mediator, being not the means or middle between God and man, but the party offended, and so one of the extremes. We must know that Christ is two ways said to be the middle or means. 1. Between God and all men. For being both God and man, he does participate with both extremes. 2. Between God and the faithful only. First, according to his humanity, where he received the Spirit without measure. Secondly, according to his divine nature, namely, as he is the Word. Now the Word is in the middle, between the Father and the faithful: 1. In regard of order, because the Word was begotten of the Father, by it we have access to the Father. This subordination, which is of the Son to the Father, is not in the divine essence, severally and distinctly considered, but in the relation or manner of having the essence. And those things which are subordinate after this manner, cannot be unequal, if they have one and the same singular essence. 2. In regard of his office, the which being imposed on him, by his Father, he did willingly undergo, and of his own accord.

Christ exercises this office according to both natures united in one person, and according to each nature distinct one from the other; for in reconciling God and man together, the flesh performs some things distinctly, the Word other things distinctly. Again, some other things are done not by the Word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole or in part, can it be translated to any other. Heb. 7:24, "This man because he endureth forever, has an everlasting priesthood, or a priest-hood that cannot pass from one man to another."

Therefore Christ, as he is God, has under him Emperors, Kings, Princes, to be his Vicegerents; who therefore are called God's. Psa. 82:1, "But as he is Mediator," that is, a Priest, a Prophet, and King of the Church of God, he has no Vicegerent, Vicar, or Lieutenant, who in his Kingly, Priestly or prophetical office, in two of these, or in one, can be in his stead.

Christ's office is three-fold, Priestly, Prophetical and Regal, Psa. 110:1-4 and Isa. 42:1.

Christ's *priesthood* is an office of his, in which he performed all those things to God, where is obtained eternal life. Heb. 5:9-10, "And being consecrated, was made the author of eternal salvation, to all them

that obey him. And is called of God an high Priest forever after the order of Melchizedek." Chap. 7:24-25, "This man because he endureth forever, has an everlasting Priesthood; wherefore he is able also perfectly to save all them that come to God by him."

His priesthood consists of two parts, satisfaction; and intercession.

Satisfaction is that where Christ is a full propitiation to his Father for the elect. Job 33:23, "If there be a messenger with him, or an interpreter, one of a thousand, to declare to man his righteousness, then will he have mercy on him, and will say, deliver him that he go not down into the pit, for I have found a reconciliation." Rom. 3:24, "And are justified freely by his grace, through the redemption that is in Christ Jesus." Verse 25, "Whom God has set forth to be a reconciliation through faith in his blood." 1 John 2:2, "He is a propitiation for our sins."

Christ satisfied God's anger for man's offence; according to his humanity, by performing perfect obedience to the will of God; according to his Deity, by ministering to the same perfect obedience, especial dignity, to wit, merit before God, efficacy. John 17:19, "For their sakes sanctify I myself, that they also may be sanctified through the truth." Acts 20:28, "To feed the flock of God, which he has purchased with his own blood. 2 Cor. 5:19, "God was in Christ, and reconciled the world to himself, not imputing their sins to them."

Satisfaction comprehends his passion, and fulfilling the Law.

His passion, is the first part of satisfaction, by which, he having undergone the punishment of sin, satisfied God's justice, and appeased his anger for the sins of the faithful. His passion was on this manner. Somewhat before his death (Mark 4:32; Matthew 26:38), partly fear arising from the sense of God's wrath imminent on him, partly grief possessing, as it were, each part of him, so disturbed his sacred mind, (John 12:27; Mark. 14:35) that inwardly for a while it stroke into him a strange kind of astonishment, or rather oblivion of his duty imposed on him. And outwardly (Matthew 26:37, and 42; John 12:29; Heb. 5:7), made him pray to his Father (if he would) to remove that cup from him, the which he expressed with no small cry, many tears, and a bloody sweat, trickling (Luke 22:44) from his body to the ground. But when he came again to himself (Hebrews 9:5; 1 Cor. 5:7; Isa. 53:10-11; Matthew 26:47; John 18:13-14), he freely yielded himself to his Father, to satisfy on the

cross for the transgression of man. After this his agony was overpassed, by Judas' treachery Christ is apprehended, and first he is brought to Annas, after to Caiaphas, where Peter denies him. From Caiaphas he is led bound to Pilate (John 18:29), Pilate posts him over to Herod (Luke 23:7-8), he transposts him back again to Pilate (Luke 23:15), who acknowledges his innocency, and yet condemns him as an offender (Matthew 27:24-26; John 19:18). This innocent so condemned, is pitifully scourged, crowned with thorns, scoffed, spitted at, spitefully adjudged to the death of the cross, on which his hands and feet are fastened with nails (Gal. 3:13). Here stayed not his passions, but after all these he became as accursed to God the Father, that is, God poured on him, being So innocent, such a sea of his wrath, as was equivalent to the sins of the whole world. He now being under this curse, through the sense and feeling of this strange terror, complains to his Father that he is forsaken (Matthew 27:35 and verse 46). Who notwithstanding, encountering then with Satan and his angels, did utterly vanquish and overcome them (Col. 1:14-15). When this was ended, his heart was pierced with a spear (John 19:34), until the blood gushed out from his sides, and he gave up the ghost (Hebrews 9:15-16). And commended his spirit to his Father's protection, the which immediately went into Paradise (Luke 23:43 and verse 46). His body, of which not one bone was broken, was buried (John. 19:33 and verse 42), and three days was (Acts 1:13) ignominiously captivated of death.

In this description of Christ's passion, we may note five circumstances especially.

1. His agony, namely, a vehement anguish, arising on the conflict of two contrary desires in him. The first, was to be obedient to his Father. The second, to avoid the horror of death. Luke 22:44, "Being in an agony, he prayed more earnestly, and his sweat was like drops of blood, trickling down to the ground." Heb. 5:7, "In the days of his flesh did offer up prayers and supplications with strong crying and tears to him, that was able to save him from death, and was also heard in that which he feared."

2. His Sacrifice, which is an action of Christ's offering himself to God the Father as a ransom for the sins of the elect. Heb. 9:26, "Now in the end of the world has he appeared once to put away sin, by the sacrifice of himself."

In this sacrifice the oblation was Christ, as he was man. Heb. 10:10, "By which will we are sanctified, even by the offering of Jesus

Christ once made."

The altar also was Christ, as he was God. Heb. 13. 10. We have an Altar, of which they have no authority to eat which serve in the Tabernacle. Heb. 9. 14. How much more shall the blood of Christ, which through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Therefore it is, that Christ is said to sanctify himself, as he is man, John 17. verse 19. "For their sakes, sanctify I myself." As the altar, the gift; and the temple, and the gold, Matthew 23. verses 17-19.

Christ is the priest, as he is God and man. Heb. 5:6, "Thou art a priest forever after the order of Melchizedek." 1 Tim. 2:5-6, "One Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all men, to be testimony in due time."

3. God the fathers acceptation of that his sacrifice, in which he was well pleased. For, had it been that God had not allowed of it, Christ's suffering had been in vain, Matt. 3:17, "This is my beloved Son, in whom I am well pleased." Eph. 5:2, "Even as Christ loved us, gave himself for us, to be an offering and a sacrifice of a sweet smelling savor to God."

4. Imputation of man's sin to Christ, where his Father, accounted him as a transgressor, having translated the burden of man's sins to his shoulders. Isa. 53:4, "He has born our infirmities, and carried our sorrows. Yet we did judge him as plagued and smitten of God, and humbled. But he was wounded for our transgressions, he was broken for our iniquities," *etc.* and verse 12, "He was counted with the transgressors, and he bare the sins of many." 2 Cor. 5:21, "He has made him to be sin for us, which knew no sin, that we should be made the righteousness of God in him."

5. His wonderful humiliation consisting of two parts. In that he made himself of small or no reputation in respect of his Deity, Phil. 2:7-8, "He made himself of no reputation," *etc.* "he humbled himself, and became obedient to the death, even the death of the cross."

We may not think, that this debasing of Christ came, because his divine nature was either wasted or weakened, but because his Deity did, as it were, lay aside, and conceal his power and majesty for a season. And as Irenaeus says, "The Word rested, that the human nature might be crucified and dead."

2. In that he became execrable, which is, by the law accursed for us. Gal. 3:10, "Cursed is every one that remaineth not in all things written

in the book of the law to do them."

This accursedness, is either inward or outward.

Inward, is the sense of God's fearful anger on the cross. Rev. 19:15, "He it is that treadeth the wine press of the fierceness and wrath of Almighty God." Isa. 53:5, "He is grieved for our transgressions, the chastisement of our peace was on him, with his stripes we were healed." This appeared by those drops of blood, which issued from him, by his cryings to his Father on the cross, and by sending of an angel to comfort him. Therefore was it that he so much feared death, which many martyrs entertained most willingly.

His outward accursedness, stands in three degrees. 1. Death on the cross, which was not imaginary, but true, because blood and water issued from his heart. For seeing that water and blood gushed forth together, it is very like, the casket or coat which invests the heart, called *pericardium*, was pierced. As Columbus observes in his *Anatomy*, book 7, John 19:34.

His death was necessary, that he might confirm to us the Testament, or Covenant of grace promised for our sakes, Heb. 9:15-16, "For this cause he is the Mediator of the new Testament, that through death," *etc.* "…they which were called, might receive the promise of eternal inheritance. For where a Testament is, there must be the death of him that made the Testament," *etc.* verse 17.

2. Burial, to ratify the certainty of his death.

3. Descending into hell, which we must not understand, that he went *locally* into the place of the damned, but that for the time of his abode in the grave, he was under the ignominions dominion of death. Acts 2:24, "Whom God has raised up, loosed the sorrows of death because it was impossible, that he should be holden of it." Eph. 4:9, "In that he ascended, what was it but that he also descended first into the lowest part of the earth."

It was necessary that Christ should be captivated of death, that he might abolish the sting, that is, the power of it. 1 Cor. 15:55, "O death where is your sting! O hell where is your victory!"

So we have heard of Christ's marvelous passion, where He has abolished both the first and second death, due to us for our sins; the which (as we may further observe) is a perfect ransom for the sins of all and every one of the elect. 1 Tim. 2:6, "Who gave himself a ransom for all men." For it was more, that Christ the only begotten Son of God, yes, God

himself, for a small while should bear the curse of the law, then if the whole world should have suffered eternal punishment.

This also is worthy of our meditation, that when a man is well grounded in the doctrine of Christ's passion, when his heart ceases to sin, and is pricked with the grief of those sins, where, as with spears he pierced the side of the immaculate lamb of God, 1 John 3:6, Who says, "neither have seen him, nor known him." Zach. 12:10, "And they shall look on him whom they have pierced, and they shall lament for him, as one laments for his only son, and be sorry for him, as one is sorry for his first born."

After Christ's passion, follows the fulfilling of the law, by which he satisfied God's justice in fulfilling the whole Law. Rom. 8. 3, 4, God sent his own Son, that the righteousness of the law might be fulfilled by us.

He fulfilled the Law, partly by the holiness of his human nature, partly by obedience in the works of the Law. Rom. 8:2. "The law of the Spirit of life, which is in Christ Jesus, has freed me from the Law of sin, and of death." Matt. 3. 15. It becomes us to fulfill all righteousness, *etc.* John 17. 19.

Now succeeds the second part of Christ's priesthood, namely, intercession, where Christ is an advocate and entreater of God the Father for the faithful. Rom. 8:34, Christ is at the right hand of God, and makes requests for us. Christ's intercession, is directed immediately to God the Father. 1 John 2:1, "If any man sin, we have an advocate with the Father, even Jesus Christ the just." Now as the Father is first of the Trinity in order, so if he is appeased, the Son and the Holy Spirit are appeased also. For there is one and the same agreement and will of all the persons of the Trinity.

Christ makes intercession according to both natures. First, according to his humanity, partly by appearing before his Father in heaven, partly by desiring the salvation of the Elect. Heb. 9:24, "Christ is entered into very heaven to appear now in the sight of God for us." And chapter 7:25, "He is able perfectly to save them that come to God by him, seeing he ever liveth to make intercession for them." Secondly, according to his Deity, partly by applying the merit of his death; partly by making request by his Holy Spirit, in the hearts of the Elect, with sighs unspeakable. 1 Pet. 1:2, "Elect according to the foreknowledge of the Father, to the sanctification of the Spirit." Rom. 8:26, "The Spirit helpeth our

infirmities. For we know not what to pray as we ought, but the Spirit itself makes request for us with sighs which cannot be expressed."

We are not therefore to imagine or surmise that Christ prostrates himself on his knees before his Father's throne for us, neither is it necessary, seeing his very presence before his Father, has in it the force of an humble petition.

The end of Christ's intercession is that such as are justified by his merits, should by this means continue in the state of grace. Now Christ's intercession preserves the elect in covering their continual slips, infirmities, and imperfect actions, by an especial and continual application of his merits; that by this means man's person may remain just, man's works acceptable to God. 1 John 2:2, "He is a reconciliation for our sins, and not for ours only, but for the sins of the whole world." 1 Pet. 2:5, "You as lively stones, are made a spiritual house and a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Rev. 8:3-4, "And another angel came and stood before the altar, having a golden censer, and much odors was given to him, that he should offer with the prayers of all saints on the golden altar, which is before the throne, and the smoke of the odors with the prayers of the saints, went up before God out of the angel's hand."

So far concerning Christ's priesthood; now follow his Prophetical, and Regal offices.

His *prophetical* office is that, where he immediately from his Father, reveals his word and all the means of salvation comprised in the same. John 1:18, "The Son, which is in the bosom of his Father, He has declared to you." John 8:26, "Those things which I hear of my Father I speak to the world." Deut. 18:18, "I will raise them up a Prophet," *etc*.

The word was first revealed, partly by visions, by dreams, by speech; partly by the instinct and motion of the Holy Spirit. Heb. 1:1, "At sundry times, and in diverse manners, God spake in old time to our fathers the Prophets. In these last days He has spoken to us by his Son. 2 Pet. 1:21, "Prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit."

The same is done ordinarily only by the preaching of the word, where the Holy Spirit inwardly illuminates the understanding. Luke 24:45, "Then opened he their understanding that they might understand the Scriptures." Luke 21:15, "I will give you a mouth and wisdom, where

against all your adversaries shall not be able to speak, nor resist." Acts 16:14, "Whose heart the Lord opened, that she attended on the things that Paul spake." For this cause, Christ is called the Doctor, Lawgiver, and Counsellor of his Church. Matt. 23:10, "Be not called Doctors, for one is your Doctor, Jesus Christ." Jam. 4:12, "There is one Lawgiver which is able to save and to destroy." Isa. 9:6, "He shall call his name counsellor," *etc.* Yes, he is the Apostle of our profession. Heb. 3:1, "The angel of the covenant." Mal. 3:1, And, "the Mediator of the new covenant." *cf*. Heb. 9:15. Therefore the sovereign authority of expounding the Scriptures, only belongs to Christ, and the Church has only the ministry of judgment and interpretation committed to her,

Christ's *regal office*, is that, where he distributes his gifts, and disposes all things for the benefit of the elect. Psa. 110:1-2, "The Lord said to my Lord, sit thou on my right hand until make I your enemies your footstool."

The execution of Christ's regal office comprehends his exaltation.

Christ's exaltation is that by which he, after his lowest humiliation, little by little exalted to glory; and that in various respects, according to both his natures.

The exaltation of his divine nature is an apparent declaration of his divine property in his human nature, without the least alteration of it. Rom. 1:4, "Declared mightily to be the Son of God, touching on the Spirit of sanctification by the resurrection from the dead." Acts 2:36, "God has made him both Lord and Christ, whom you have crucified."

The exaltation of his humanity, is the putting off from him his servile condition and all infirmities, and the putting on of such habitual gifts; which, although they are created finite, yet they have so great and so marvelous perfection, as possibly can befall any creature. The gifts of his mind are wisdom, knowledge, joy and other unspeakable virtues. The gifts of his body are immortality, strength, agility, and brightness. Phil. 3:21, "Who shall change our vile body, that it may be fashioned like to his glorious body." Matt. 17:2, "He was transfigured before them, and his face did shine as the sun, and his clothes were as white as the light." Heb. 1:9, "God even your God has anointed you with the oil of gladness above your fellows." (*cf*. Eph. 1:20-22).

Christ's body, although, it is so glorified, yet is it still of a solid substance, compassed about, visible and palpable, and shall perpetually

remain in a certain place. Luke 24:39, “Behold my hands, and my feet, it is even I, touch me, and see. A spirit has no flesh and bones, as you see me have.”

There are three degrees of Christ’s exaltation.

1. His resurrection, in which by his divine power he subdued death and raised up himself to eternal life. 2 Cor. 13:4, “Though he was crucified concerning, his infirmity, yet liveth he through the power of God.” Matt. 28:6, “He is not here, for he is risen, as he said, Come, see the place where the Lord was laid.”

The end of Christ’s resurrection, was to show that his sanctification, by his passion and death, was fully absolute. For only one sin would have detained the Mediator under the dominion of death, though he had fully satisfied for all the rest. 1 Cor. 15:17, “If Christ be not raised, your faith is in vain. You are yet in your sins.” Rom. 4:25, “Who was delivered to death for our sins, and is risen again for our justification.”

2. His ascension into heaven, which is a true, local and visible translation of Christ’s human nature from earth into the highest heaven of the blessed, by the virtuous power of his deity. Acts 1:9, “When he had spoken these things, while they beheld, he was taken up. For a cloud took him out of their sight. And while they looked steadfastly towards heaven, as he went, behold two men stood by them in white apparel, which also said. you men of Galilee, why stand you gazing into heaven? This Jesus which is taken up from you into heaven, shall come as you have seen him go into heaven.” Eph. 4:10, “He ascended far above all the heavens.”

The end of Christ’s ascension was, that he might prepare a place for the faithful, give them the Holy Spirit, and there enjoy eternal glory. John 14:2, “In my Father’s house are many mansions. If it were not so, I would have told you. I go to prepare a place for you,” *etc.* John 16:7, “If I go not away, the Comforter will not come to you. But if I depart, I will send him to you.”

3. His sitting at the right hand of God the Father, which metaphorically signifies, that Christ has in the highest heavens actually all glory, power and dominion. Heb. 1:3, “By himself He has purged our sins, and sitteth at the right hand of the Majesty in the highest places.” Psalm 110:1, “The Lord said to my Lord, sit thou at my right hand, until I make your enemies your footstool.” 1 Cor. 15:25, “He must reign until He has put all his enemies under his feet. Acts 7:55, “He being full of the Holy

Spirit, looked steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. (*cf*. Matt. 20:21).

His regal office has two parts. The first is; his regiment of the kingdom of heaven, part of which is in heaven, part on earth, namely, the congregation of the faithful.

In the government of his Church, he exercises two royal prerogatives. The first, is to make laws. Jam. 4:12, "There is one Law giver which is able to save and to destroy." The second, is to ordain his ministers. Eph. 4:11, "He gave some to be Apostles, others Prophets, others Evangelists, some Pastors and Teachers," *etc*. 1 Cor. 12:18, "God has ordained some in the Church; as first, Apostles; secondly, Prophets; thirdly, Teachers; then them that do miracles, after that, the gifts of healing, helpers, governors, diversity of tongues."

Christ's government of the Church, is either by collection of it out of the world, or conservation being collected. Eph. 4:12; Psalm 110.

The second part of this regal office, is the destruction of the kingdom of darkness. Col. 1:13, "Who has delivered us from the kingdom of darkness." Psa. 2:9, "You shalt crush them with a scepter of iron, and break them in pieces like a potters vessel." Luke 19:27, "Those mine enemies, that would not that I should reign over them, bring hither, and stay them before me."

The kingdom of darkness, is the whole company of Christ's enemies.

The prince of this kingdom, and of all the members of it, is the devil. Eph. 2:2, "You walked once according to the course of the world, and after the prince that ruleth in the air, even the prince that now worketh in the children of disobedience." 2 Cor. 4:4, "The *god* of this world has blinded the eyes of the infidels." 2 Cor. 6:15, "What concord has Christ with Belial, or what part has the believer with the infidel?"

The members of this kingdom, and subjects to Satan, are his angels; and unbelievers; among whom, the principal members are Atheists, who say in their heart, *there is no God*. Psalm 14:1. And magicians who bargain with the devil to accomplish their desires, (1 Samuel 28:7; Psalm 58:5). Idolaters, who either adore false God's, or the true God in an *idol*, 1 Cor. 10:7, 20. Turks and Jews are of this bunch; so are heretics, who are such as err with pertinence in the foundation of religion. 2 Tim. 2:18. Apostates or revolters from faith in Christ Jesus,

Heb. 6:6. False Christ's who bear men in hand, they are true Christ's, Matt. 24:26. There were many such about the time of our Savior Jesus Christ at his first coming, as Josephus witnesses, book 20 of *Jewish Antiquities*, the 11, 12 and 14th chapters. Lastly, that Antichrist, who as it is now apparent, can be none other but the Pope of Rome. 2 Thess. 2:3, "Let no man deceive you by any means, for that day shall not come, except there comes a departing first, and that that man of sin be disclosed, even the son of perdition, which is an adversary, and exalteth himself against all that is called God, or that is worshipped." So that he does sit as God in the temple of God, showing himself that he is God. Rev. 13:11-12, "And I beheld another beast coming out of the earth, which had two horns like the Lamb, but he spake like the dragon. And he did all that the first beast could do before him, and he caused the earth, and them that dwell therein, to worship the beast, whose deadly wound was healed."

There were then, first, Antichrist's at Rome, when the Bishops of it would be entitled universal, or Bishops over the whole Church through the world. But then were they complete, when they, together with ecclesiastical censure, usurped civil authority.

After that Christ has subdued all his enemies, these two things shall ensue. 1. The surrendering over of his kingdom to God the Father, as concerning the manner of regiment and spiritual policy, consisting in word and spirit together. 2. The subjection of Christ, only in regard of his humanity; the which then is, when the Son of God shall most fully manifest his majesty, which before was obscured by the flesh as a veil, so that the same flesh remaining both glorious, and united to the Son of God, may by infinite degrees appear inferior.

We may not therefore imagine that the subjection of Christ, consists in diminishing the glory of the humanity, but in manifesting most fully the majesty of the Word.

CHAPTER 19: CONCERNING THE OUTWARD MEANS OF EXECUTING THE DECREE OF ELECTION, AND OF THE DECALOGUE

After the Foundation of Election, which have hitherto been delivered, it follows, that we should entreat of the outward means of the same.

The means are God's covenant, and the seal of it. God's covenant, is his contract with man, concerning the obtaining of life eternal, on a certain condition.

This covenant consists of two parts: God's promise to man, and man's promise to God.

God's promise to man, is that, where he binds himself to man to be his God, if he performs the condition.

Man's promise to God, is that, where he vows his allegiance to his Lord, and to perform the condition between them.

Again, there are two kinds of this covenant. The covenant of works and the covenant of grace. Jeremy 31:31-33, "Behold the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant, I made with their fathers, when I took them by the hand to bring them out of the land of Egypt; the which my covenant they brake, although I was an husband to them, says the Lord. But this shall be the covenant, that I will make with the house of Israel. After those days, says the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

The covenant of works, is God's covenant, made with condition of perfect obedience, and is expressed in the moral law.

The Moral Law, is that part of God's word, which commands perfect obedience to man, as well in his nature, as in his actions, and forbids the contrary. Rom. 10:5, "Moses so describeth the righteousness which is of the law, that the man which does these things, shall liveth by this." 1 Tim. 1:5, "The end of the commandment, is love out of a pure

heart, and of a good conscience, and faith unfained." Luke 16:27, "You shalt love the Lord your God, with all your heart, with all your soul, and with all your strength." Rom. 7:14, "We know that the law is spiritual."

The Law has two parts: the edict, commanding obedience, and the condition binding to obedience. The condition is eternal life to such as fulfill the law, but to transgressors it is everlasting death.

The Decalogue, or Ten Commandments, is of an abridgement of the whole law, and an abridgment the covenant of works. Exod. 34:27, "And the Lord said to Moses, Write you these words, for after the tenor of these words, I have made a covenant with thee, and with Israel. And he was there with the Lord forty days and forty nights, and did neither eat bread, nor drink water, and he wrote in the tables the words of the covenant, even the ten commandments." 1 Kings 8:9, "Nothing was in the Ark, save the two tables of stone, which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt. Matt. 22:40, "On these two commandments hangeth the whole law and the prophets."

The true interpretation of the Decalogue must be according to these rules.

1. In the negative, the affirmative must be understood. And in the affirmative, the negative.

2. The negative binds at all times, and to all times. And the affirmative, binds at all times, but not to all times. And therefore negatives are of more force.

3. Under one vice expressly forbidden, are comprehended all of that kind; yes the least cause, occasion, or enticement thereto, is forbidden; as 1 John 3:15, "Whosoever hateth his brother is a man-slayer." See in Matt. 5:21 to the end that evil thoughts are condemned, as well as evil actions.

4. The smallest sins are entitled with the same names, that that sin is, which is expressly forbidden in that commandment, to which they appertain. As in the former places, hatred is named murder, and to look after a woman with a lusting eye, is adultery.

5. We must understand every commandment of the law so, as that we annex this condition. Unless God commands the contrary. For God being an absolute Lord, and so above the law, may command that which

his law forbids. So he commanded Isaac to be offered, the Egyptians to be spoiled, the brazen Serpent to be erected, which was a figure of Christ, *etc*.

The Decalogue, is described in two tables.

The sum of the first table is, that we love God with our mind, memory, affections and all our strength (Matt. 22:37). This is the first, (to wit, in nature and order) and great commandment (namely, in excellency, and dignity).

CHAPTER 20: OF THE FIRST COMMANDMENT

The first table has four commandments.

The first teaches us to have and choose the true God for our God. The words are these: “I am Jehovah your God, which brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have none other god’s before my face.”

The Resolution.

I am. If any man rather judge, that these words are a preface to all the commandments, then a part of the first, I do not hinder him. Nevertheless, it is like, that they are a persuasion to the keeping of the first commandment. And that they are set before it, to make way to it; as being more hard to be received, then the rest. And this may appear, in that the three commandments next following, which are less than this, have their several reasons.

Jehovah. This word signifies three things. 1. Him who of himself, and in himself, was from all eternity. Rev. 1:8, “Who is, who was, and who is to come.” 2. Him which gives being to all things, when they were not, partly by creating, partly by preserving them. 3. Him which mightily causes, that those things which He has promised, should both be made, and continued (Exod. 6:1; Rom. 4:17).

Here begins the first reason of the first commandment, taken from the name of God. It is So framed:

He that is Jehovah, must alone be your God.

But I am Jehovah:

Therefore I alone must be your God.

This proposition is lacking. The assumption is in these words (*I am Jehovah*) the conclusion is *the commandment*.

Thy God. These are the words of the covenant of grace, Jer. 31:33, in which the Lord covenants with his people concerning remission of sins, and eternal life. Yes these words are as a second reason of the commandment, drawn from the equality of that relation which is between God and his people.

If I am your God, you again must be my people, and take me alone for your God.

But I am your God:

Therefore you must be my people, and take me alone for your God.

Which brought. The assumption or second part of this reason, is confirmed by an argument taken from God's effects, when he delivered his people out of Egypt, as it were, from the servitude of a most tyrannous master. This delivery was not appropriate only to the Israelites, but in some sort belongs of the Church of God in all ages. In that it was a type of a most surpassing delivery, from the fearful kingdom of darkness. 1 Cor. 10:1-2, "I would not have you ignorant, brethren, that all our Fathers were under the cloud, and all passed through the Red Sea, and were all baptized into Moses in the cloud, and in the sea. Col. 1:13, "Who has delivered us from the power of darkness, and translated us into the kingdom of his dear Son."

Other God's are strange God's. They are so called, not that they by nature are such, or can be; but because the corrupt, and more than devilish heart of carnal man, esteems so of them. Philip. 3:19, "Whose god is their belly." 2 Cor. 4:4, "Whose minds the god of this world has bewitched."

Before my face. That is, (figuratively) in my sight or presence, to whom the secret imaginations of the heart are known. And this is the third reason of the first commandment, as if he should say. *If you in my presence reject me, it is an heinous offence. See therefore you do it not.* After the same manner the Lord resolves this. Gen. 17:1, "I am God almighty, therefore walk before me, and be thou upright."

The affirmative part.

Make choice of Jehovah to be your God. The duties here commanded, are these. 1. To acknowledge God, that is, to know and confess him to be such a God, as He has revealed himself to be in his word and creatures. Col. 1:10, "Increasing in the knowledge of God. Jer. 24:7, "And I will give them an heart to know me, that I am the Lord and they shall be my people, and I will be their God. For they shall return to me with their whole heart." In this knowledge of God must we glory. Jer. 9:24, "Let him that glorieth, glory in this that he understandeth and knows me. For I am the Lord which shows mercy, judgment, and righteousness in the earth."

2. An union with God, where man is knit in heart with God. Josh. 23:8, “Stick fast to the Lord your God, as you have done to this day.” Acts 11:23, “He exhorted all, that with purpose of heart, they would cleave to the Lord.” Man cleaves to God in three ways. In affiance, in love, and fear of God.

Affiance is that where a man acknowledging the power and mercy of God, steadfastly rests himself in him, against all assaults whatsoever. 2 Chron. 20:20, “Put your trust in the Lord your God, and you shall be assured, believe his Prophets, and you shall prosper.” Psa. 27:1, “God is my light, and my salvation, whom shall I fear? God is the strength of my life, of whom should I be afraid?” And verse 3, “Though an host be pitched against me mine heart shall not be afraid. Though war be raised against me, I will be secure.”

Therefore arises patience, and alacrity in present perils. Psa. 39:9, “I should have been dumb, and not opened my mouth, because you didst it.” In 2 Sam. 16 the king said, “What have I to do with you, you sons of Zeruiah? If he cursed, because the Lord said, Curse David, What is he that dare say, why doest you so?” Gen. 45:5, “Be not sad, neither grieved with yourselves, that you sold me hither. For God did send me before you for your preservation.” And verse 8, “Now then, you sent me not, but God himself.” 2 Kings 6:16, “Fear not, for they that be with us, are more then they that be with them.”

This affiance engenders hope, which is a patient expectation of God’s present assistance in all things that are to come. Psa. 37:5, “Commit your way to the Lord, trust in him, he shall bring it to pass,” and verse 7, “Wait patiently on the Lord, hope in him.” Pro. 16:3, “Commit your work to the Lord, and your thoughts shall be directed.”

The love of God is that, where man acknowledging God’s goodness and favor towards him, does again love him above all things. Deut. 6:5, “Thou shalt love the Lord your God with all your heart, with all your soul, and with all your strength.”

The marks of the true love of God are these. 1. To hear willingly his word. 2. To speak often of him. 3. To think often of him. 4. To do his will without irksome rebellion. 5. To give body, and all for his cause. 6. To desire his presence above all, and to bewail his absence. 7. To embrace all such things as appertain to him 8. To love and hate that which he loves and hates. 9. In all things to seek to please him. 10. To draw others to the love

of him. 11. To esteem highly of such gifts and graces, as he bestows. 12. To stay ourselves on his counsels revealed in his word. Lastly, 13. to call on his name with affiance.

The fear of God, is that where man, acknowledging both God's mercy and justice, does, as the greatest evil, fear to displease God. Psalm 130, "With you is mercy that you mayest be feared." Hab. 3:16, "When I heard it, my belly trembled, my lip shook at the voice. Rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble, when he comes up against the people to destroy them." Psa. 4:4, "Tremble, and sin not."

Therefore arises the godly man's desire, to approve himself in all things to his God. Gen. 5:22, "And Enoch walked with God, after that," *etc.* Gen. 17:1, "God said to him, I am all-sufficient, walk before me, and be ye perfect."

Out of these three former virtues proceeds humility, where a man acknowledging God's free bounty, and prostrating himself before him, ascribes to him all praise and glory. 1 Cor. 1:31, "Let him that glorieth, glory in the Lord." 1 Pet. 5:5, "Deck yourselves inwardly with holiness of mind. For God resisteth the proud, and giveth grace to the humble." And verse 6, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Chron. 29:10-11, "And David said, Blessed be you O Lord God of Israel our father, forever, and thine, O Lord, is greatness and power, and glory, and victory, and praise. For all that is in heaven, and in earth is thine," *etc.* and verse 14, "But who am I, and what is my people, that we should be able to offer willingly on this sort? for all things come of thee, and of your own hand we have given thee," *etc*.

The negative part.

Do not account something as God, which is by nature not God.

In this place are these sins forbidden:

1. Ignorance of the true God and his will, which is not only not to know, but also to doubt of such things, as God has revealed in his word. Jer. 4:22, "My people are foolish, they have not known me. They are foolish children, and have none understanding. They are wise to do evil, but to do well they have no knowledge." Jer. 9:3, "They proceed from evil to worse, and have not known me, says the Lord."

2. Atheism, when the heart denies either God, or his attributes. As, his justice, wisdom, providence, and presence. Psa. 14:1, "The fool

says in his heart, there is no God." Eph. 2:12, "You had no hope, and were without God in the world." Mal. 1:2, "I love you, says the Lord, yet you say, in which have we spoken against thee." Chapter 3:14, "You have said, it is in vain to serve God. And what profit is it, that we have kept his commandments, and that we walked humbly before the Lord of hosts?"

3. Errors concerning God, the persons of the Deity, or the attributes. Here is to be reproved Hellenism, which is the acknowledging and adoring of a multiplicity of gods. Augustine in his 6th book of the *City of God* chap. 7.

Again, Judaism is here condemned, which worships one God without Christ.

The same may be said of the heresies of the Manichees, and Marcian, who denied God to be the creator of the world, and of Sabellius, denying the distinction of three persons. And Arius, who says, that Christ the Son of God, is not very God.

4. To withdraw, and remove the affections of the heart from the Lord, set them on other things, Isa. 29:13, "The Lord said, this people draweth near me with their mouth, and honoreth me with their lips, but their heart is far from me." Jer. 12:2, "Thou art near in their mouth, and far from their reigns. The heart is many ways withdrawn from God."

1. By distrusting God. Heb. 10:38, "The just shall live by faith, but if any withdraw himself, my soul shall have no pleasure in him." From this diffidence arise, 1. Impatience in suffering afflictions. Jer. 20:14, "Cursed be the day in which I was born, and let not the day in which my mother bare me, be blessed." And verse 13, "Cursed be the man that showed my father, saying, a man-child is born to thee, and comforted him." And verse 18, "How is it that I came forth of the womb to see labor and sorrow, that my days should be consumed with shame?" 2. Tempting of God, when such as distrust, or rather condemn him, seek experiment of God's truth and power. Matt. 4:7, "Thou shalt not tempt the Lord your God. 1 Cor. 10:9, "Neither let us tempt God, as they tempted him, and were destroyed by serpents." And verse 10, "Neither murmur ye, as some of them murmured, and were destroyed of the destroyer." 3. Desperation. Gen. 4:13, "Mine iniquity is greater than can be pardoned." 1 Thess. 4:13, "Sorrow you not, as they which have not hope." 4. Doubtfulness, concerning the truth of God, or of his benefits present, or to come. Psalm 116:11, "I said in my haste, all men are liars."

2. Confidence in creatures, whether it is in their strength, as Jer. 17:5, “Cursed is the man that has his confidence in man, and makes flesh his arm, but his heart slideth from the Lord.” Or riches, Matt. 6:24, “Ye cannot serve God and riches.” Eph. 5:5, “No covetous person, which is an idolater, has an inheritance in the kingdom of Christ and of God.” Or defensed places. Jer. 49:16, “Thou fear, and the pride of your heart has deceived thee, that you dwellest in the clefts of the Rock, and keepest the height of the hill. Though you shouldest make your nest as high as the eagle, I will bring you down from thence, says the Lord. Or pleasure, and dainties. To such their belly is their God.” Phil. 3:19. Or in doctors. 2 Chron. 16:12, “And Asa in the nine and thirtieth year of his reign, was diseased in his feet, and his disease was extreme, yet he sought not the Lord in his disease, but to doctors.” Briefly, to this place, principally may be adjoined that devilish confidence, which Magicians, all such as take advises at them, do put in the devil and his works. Lev. 20:6, “If any turn after such as work with spirits, and after soothsayers to go awhoring after them, then will I set my face against that person, and will cut him off from among his people.”

3. The love of the creature, above the love of God. Matt. 10:37, “He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me.” John 12:43, “They loved the praise of man, more than the praise of God.” To this belongs self-love, 2 Tim. 3:2.

4. Hatred and contempt of God, when man, by reason of his declining nature from God, flies from him, and is angry towards God when he punishes sin. Rom. 8:7, “The wisdom of the flesh, is enmity with God. Rom. 1:30, “Haters of God, doers of wrong.”

5. Want of the fear of God. Psalm. 36:1, “Wickedness says to the wicked man, even in mine heart, that there is no fear of God before their eyes.”

6. Fear of the creature, more than the Creator. Rev. 21:8, “The fearful and unbelieving, shall have their part in the lake which burns with fire and brimstone.” Matt. 10:28, “Fear not them which kill the body, but fear him that can cast both body and soul into hell fire.” Jer. 10:2, “Be not afraid of the signs of heaven, though the heathen be afraid of such.”

7. Hardness of heart, or carnal security, when a man, neither acknowledging God’s judgments, nor his own sins, dreams he is safe from

God's vengeance, and such perils, as arise from sin. Rom. 2:5, "Thou after your hardness, and heart that cannot repent, heapest to thyself wrath against the day of wrath." Luke 21:34, "Take heed to yourselves, lest at any time, your heart be oppressed with surfeiting, and drunkenness, and cares of so life, and lest that day come on you at unawares."

8. These all do jointly engender pride, where man ascribes all He has that is good, not to God, but to his own merit, and industry, referring and disposing them wholly to his own proper credit. 1 Cor. 4:6, "That you might learn by us, that no man presume above that which is written, that one swell not against another, for any man's cause." And verse 7, "For who separateth thee? or what hast thou, that you hast not received? if you hast received it, why rejoicest thou, as though you hadst not received it?" Gen. 3:5, "God does know, that when you shall eat of it, your eyes shall be opened, and you shall be as gods, knowing good and evil." The highest stair of pride's ladder is that fearful presumption by which many climb rashly into God's seat of majesty, as if they were gods. Acts 12:22-23, "The people gave a shout, saying, The voice of God, and not of man. But immediately the angel of the Lord smote him, because he gave not glory to God, so that he was eaten up of worms, and gave up the ghost." 2 Thess. 2:4, "Which is an adversary, and exalteth himself against all that is called God, or that is worshipped. So that he does sit as God in the temple of God, showing himself that he is God."

CHAPTER 21: OF THE SECOND COMMANDMENT

So far have we entreated of the first commandment, teaching us to entertain in our hearts, to make our choice of only one God. The other three of the first table, concern that holy profession, which we must make towards the same God. For first, it is necessary to make choice of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts of it, and the time appointed for this profession.

The parts are two: the solemn worship of God, and the glorifying of him.

The second commandment then concerns the manner of performing holy and solemn worship to God. The words of the commandment are these: “Thou shalt make you no graven image, neither any similitude of things which are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth. Thou shalt not bow down to them, neither serve them, for I am the Lord your God, a jealous God, visiting the iniquity of the fathers, on the children, on the third generation, and on the fourth of them that hate me, and show mercy to thousands on them that love me, and keep my commandments.”

The Resolution.

Thou shalt not make. This is the first part of the commandment, forbidding to make an idol. Now an idol is not only a certain representation, and image of some fained god, but also of the true Jehovah. The which may be proved against the Papists by these arguments. The first is, Deut. 4:15-16, “Take therefore good heed to yourselves. For you saw no image in the day that the Lord spake to you in Horeb, out of the midst of the fire, that you corrupt not yourselves, and make you a graven image or representation of any figure. Whether it be the likeness of male or female.” Out of the words uttered by Moses, a reason may be framed this way:

If you saw no image (namely of God,) you shall make none.
But you saw no image, only heard a voice:
Therefore you shall make no image of God.

The second reason is that the same idolatry, which the Israelites committed, is prohibited in this commandment.

But the Israelite's idolatry was the worship of God in an idol. Hos. 2:16, "At that day, says the Lord, you shalt call me no more Baal, but shalt call me Baali."

The golden calf was an *image* of God. For when it was finished, Aaron proclaimed that "tomorrow should be a feast to Jehovah," (Exodus, 32:5). And the same calf is termed an idol, Acts 7:41.

Therefore the worshipping of God in an image is here prohibited.

Any graven image. Here the more special emphasis is put for the more general, namely a *graven image*, for all counterfeit means of God's worship.

The first part of the commandment is here illustrated by a double distribution. The first is drawn from the causes. you shalt not make you an idol, whether it is engraven in wood, or stone. Or whether it is painted in a table. The second is taken from the place. "Thou shalt not make you an idol of things in heaven, as stars, and birds, or in the earth, as of man, woman, beasts or under the earth, as fishes."

This place is expounded by Moses in Deut. 4:14 to the 20th verse.

Thou shalt not bow down to them. This is the second part of the commandment, forbidding all men to fall down before an idol. l. This word *bow down*, is again specially put down for the general idea. For in it is inhibited all fained worship of God.

For 1. These words are a confirmation of this commandment, persuading to obedience, by four reasons.

The Lord (*which is strong*). The first reason, God is strong, and so able to revenge idolatry, Heb. 10:31.

A jealous God. This speech is taken from the estate of wedlock. For God is called the husband of his Church. Isa. 5:4-5; Eph. 5:26-27. And our spiritual worship, is as it were, a certain marriage of our souls, consecrated to the Lord. Jer. 2:2, "I remember you with the kindness of your youth, and the love of your marriage, when you wentest after me in the wilderness, in a land that was not sown." Here also idols are rightly called God's corrivals. Here is another argument drawn from a comparison of things that are like this. God's people must alone worship him, because they are linked to him, as a wife to her husband, to whom alone she is bound. Therefore if his people forsake him, and betrothe themselves to

idols, he will undoubtedly give them a bill of divorcement, and they shall not be espoused to him anymore.

Visiting. To visit, is not only to punish the children for the father's offences, but to take notice, and apprehend him in the same faults. By reason they are given over to commit their father's transgressions, that for them they may be punished. And this is the third reason drawn from the effects of God's anger.

Hate me. It may be, this is a secret answer, the objection of which is not here in expressed words set down, but may be so framed. What if we use idols to enslave and excite in us a love and a remembrance of you? The answer is this by the contrary. You may think that your use of idols kindles in you a love of me, but it is so far from that, that all such as use them cannot choose but hate me.

Show mercy. The fourth reason derived from the effects of God's mercy to such as observe this commandment. Here may we first observe, that God is more ready to show mercy than to punish. Psa. 103:8, "The Lord is full of compassion and mercy, slow to anger, and of great kindness. And verse 17, "The loving kindness of the Lord, endureth forever." And verse 9, "He will not always chide, neither keep his anger forever." Secondly, we may not surmise, that this excellent promise is made to every one particularly, who is born of faithful parents. For godly Isaac, had godless Esau his son; and godless Saul, had godly Jonathan.

The negative part.

Thou shalt neither worship false God's, nor the true God with false worship.

Many things are here forbidden.

1. The representation of God, by an image. For it is a lie. Hab. 2:18, "What profiteth the image? for the maker of it has made it an image, and a teacher of lies." Zach. 10:2, "The idols have spoken vanity." Jer. 10:8, "The stock is a doctrine of vanity. The Elib Counsel in the 39th canon has this edict. "We thought it not meet to have images in Churches, lest that which is worshipped and adored should be painted on walls." Clement, book 5 *ad Jacob. Dom.* "That serpent by others is accustomed to speak these words." "We in honor of the invisible God, are accustomed to adore visible images, the which out of all controversy is very false," Augustine in his treatise on the 113th Psalm.

The images also of the cross, and of Christ crucified, and of the saints ought to be abolished out of Churches, as the brazen serpent was. 2 Kings 18:4. Hezekiah is commended for breaking in pieces the brazen serpent to which the children of Israel then burned incense. This Hezekiah did, although at the first this serpent was made by the Lord's appointment, Num. 21:8, and was a type of Christ's passion, John 3:14. Origen in his 7th book against Celsus says, "We permit not any to adore Jesus on the altars in images, or on Church-walls. Because it is written, *you shalt have none other God's but me*."

Epiphanius, in that epistle which he wrote to John Bishop of Jerusalem, says, "It is against the custom of the Church, to see any image hanging in the Church, whether it be of Christ, or any other Saint, and therefore even with his own hands rent he asunder the veil, in which such an image was painted."

Some object the figure or sign, which appeared to Constantine, in which he should overcome. But it was not the sign of the cross (as the Papists do triflingly imagine) but of Christ's name. For the thing was made of these two Greek letters χρ, conjoined together. Eusebius in the *Life of Constantine* book 1, chap. 22:25.

Neither may we serve the Cherubims, which Solomon placed in the temple, for the defense of images. For they were only in the holy of holies, where the people could not see them. And they were types of the glory of the Messiah, to whom the very angels were subject; which we have now verified in Christ.

If any man replies that they worship not the image, but God in the image. Let him know, that the creature cannot comprehend the image of the Creator; and if it could, yet God would not be worshipped in it, because it is a dead thing. Yes, the work of man's hands, not of God. And therefore is more base then the smallest living creature, of the which we may lawfully say, it is the work of God. This evinces, that no kind of divine worship belongs to an image, either simply or by relation, whatever the sophistical school-men jangle to the contrary.

If any man is yet desirous of images, he may have at hand the preaching of the Gospel, a lively image of Christ crucified. Gal. 3:1, "O foolish Galatians, who has bewitched you, that you should not obey the truth, to whom Jesus Christ before was described in your sight, and among you crucified?" The same may be said of the two Sacraments. And that

saying of Clement is true, in his fifth book of *Recognit*. “If you will truly adore the image of God, do good to man, and you shall worship his true image. For man is the image of God.”

2. The least approbation of idolatry Hos. 13:2, “They say one to another whilest they sacrifice a man, let them kiss the calves.” Now a kiss is an external sign of some allowance of a thing; Gen. 48:10.

Therefore, it is unlawful to be present at Mass or any idolatrous service, though our minds are absent. 1 Cor. 6:20, “Ye are bought with a price, therefore glorify God in your body, and in your spirits, which are God’s.” Rom. 11:4, “What says the Scripture? I have reserved to myself seven thousand men, which have not bowed their knee to Baal.” Eusebius’ 8th book. *etc.* 3. The Martyrs, when they were hauled to the temple of idols, cried out, and with a loud voice in the midst of their tortures testified, that they were not idolatrous sacrificers, but professed and constant Christians, rejoicing greatly that they might make such a confession.

That which may be objected of Naaman the Syrian, who worshipped in the temple of Rimmon, is so answered; that he did not do it with purpose to commit idolatry, but to perform that civil obediance which he was accustomed to exhibit to the king’s Majesty. 2 Kings 17:18.

And for this cause, are utterly forbidden all such dancing processions, plays, and such feasts, as are consecrated to the memorial and honor of idols. Exod. 32:6, “They rose up the next day in the morning, offered burnt offerings, and brought peace offerings. Also the people sat them down to eat and drink, and rose up to play.” 1 Cor. 10:7, “Neither be you idolaters as some of them were, as it is written,” *etc.* And Paul (1 Cor. 8:4 to the end) earnestly exhorts the Corinthians from sitting at the table in the idols temple; although they knew that an idol is nothing in the world. *Tripartite history*, book 6, chap. 30. Certain soldiers of Julian refused to adore, as the custom was, the Emperor’s banner, in which were painted the images of Jupiter, Mercury and Mars. Others bring again the rewards, which they, after they had burned incense on an altar in the Emperor’s presence, had received. Crying, that they were Christians, and would line up and die in that procession. And as for their former fact, it was of ignorance. Yes, though they had polluted hands with idolatry of the Pagans, yet they kept their conscience clean.

3. All relics and monuments of idols. For these, after the idols themselves are once abolished, must be erased out of all memory. Exod.

23:13, “Thou shall make no mention of the name of other god’s, neither shall it be heard out of your mouth.” Isa. 30:21, “And you shall pollute the covering of the images of silver, and the rich ornament of the images of gold, and cast them away as a menstrelous cloth, and you shalt say to it, get you hence.”

4. Society with infidels is here unlawful, which serves not only to maintain concord, but also to join men in brotherly love. Of this society there are many branches.

The first, is marriage with infidels. Gen. 6:2, “The sons of God saw the daughters of men that they were fair, and they took them wives of all that they liked,” *cf*. Mal. 2:11, “Judah has transgressed, and an abomination is committed in Israel, and in Jerusalem. For Judah has defiled the holiness of the Lord, which he loved, and has married the daughters of a strange God.” Ezra 9:14, “Should we return to break your commandments, and join in affinity with the people of such abomination?” 2 Kings 8:18, “He walked in the ways of the Kings of Israel, as did the house of Ahab. For the daughter of Ahab was his wife. And he did evil in the sight of the Lord.”

The second, is the league in war. Namely, a mutual confederacy to assist one another in the same war, and to have one and the same enemies. This is in various ways impious. 1. If it is unlawful to crave assistance of God’s enemies, it is likewise unlawful to be under contract with them, that we will assist them. 2. It obscures God’s glory, as though he himself, either would not, or could not aid his Church. 3. It is a thousand to one lest we be infected with their idolatry, and other impieties. 4. It endangers us to be made partakers of their punishments, 2 Chron. 19:2, “And Jehu the son of Hanani the Seer, went out to meet him, and said to king Jehosaphat, Would you help the wicked, and love them that hate the Lord? therefore for this thing is the wrath of the Lord on thee.”

The third, is traffic. As when a man wittingly and willingly, does, in hope to enrich himself, make sale of such things as he knows must serve to an idolatrous use. This condemns all those merchants, which transport wares to idolaters, and sell them frankincense, wax, cloth, or other such things as help them in the service of their idols.

The fourth, is try all of suits in law before Judges which are infidels, when Christian courts may be frequented. But if they cannot, and we have to deal with infidels, we may appeal to infidels. 1 Cor. 6:6,

“Brother goeth to law with brother, and that under infidels.” Acts 25:11, Paul “appealeth to Caesar.”

The fifth, is the worshipping of the beast, and receiving his mark. Rev. 14:9, “If any man worship the beast, and his image, and receive the mark in his forehead or in his hand.” And verse 10, “The same shall drink of the wine of the wrath of God.” This beast is the Church of Rome, I do not mean that old, but this new Rome, now no better than an heretical and apostatical Synagogue.

6. Will worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Col. 2:23, “Which things indeed have a show of wisdom in voluntary religion, and humbleness of mind, and in not sparing the body. Neither have they an estimation to satisfy the flesh.” 1 Sam. 13:9-10, “And Saul said, Bring a burnt offering to me, and peace offerings. And he offered a burnt offering. And as soon as he had made an end of offering the burnt offering, behold, Samuel came,” and verse 13, “…said to Saul, you hast done foolishly, you hast not kept the commandment of the Lord your God, which he commanded thee.” To all this we may add popish superstitions in sacrifices, meats, holidays, apparel, temporary and rosary-bead-ridden prayers, indulgences, austere lies, whipping, ceremonies, gestures, gate, conversation, pilgrimage, building of altars, pictures, churches, and all other of that *rabble*.

To these may be added consort in music in divine service, feeding the ears, not edifying the mind. 1 Cor. 14:15, “What is it then? I will pray with the Spirit, but I will pray with the understanding also, I will sing with the Spirit, but I will sing with the understanding also.” Justinus Martyr in his book of *Christian Questions and Answers* page 107. “It is not the custom of the Churches, to sing their meters with any such kind of instruments,” *etc.* but their manner is only to use plainsong.

Lastly, monastical vows, which repugne the Law of God as that unchaste vow of single life, and proud promise of poverty, plainly evidence. For he that does not labor must not eat, 2 Thess. 3:10. And it is better to marry, then to burn in lust, 1 Cor. 7:9. 2. They are greater than men’s nature can perform. As in a single life, to live perpetually chaste. 3. They disannul Christian liberty, make such things necessary, as are indifferent. 4. They renew Judaism. 5. They are idolatrous, because they make them parts of God’s worship, esteem them as meritorious. 6.

Hypocrisy, which gives to God painted worship, that is, if you regard outward behavior, great sincerity, if the inward and hearty affections, none at all. Matt. 15:7, “Hypocrites, well has Isaiah prophesied of you, saying, This people comes near me with their mouth, honoreth me with their lip, but their heart is far from me.” Psa. 10:4, “The wicked man is so proud, that he seeks not for God.”

The effects of hypocrisy are these. 1. To seek the pomp and glory of the world, and by all means to enrich itself, notwithstanding it and make a glorious show of the service of God. 2. It is sharp sighted, and has eagles eyes to observe other men’s behavior, when in the regarding its own, it is as blind as a beetle. 3. To be more curious in the observation of ancient traditions, then the statutes and commandments of almighty God. 4. To stumble at a straw, and skip over a block, that is, to omit serious affairs, and hunt after trifles, Matt. 23:4-5, “To do all things that they may be seen of men, (*cf*. Matt. 6:5).

Popish fasting is mere hypocrisy. Because it stands in the distinction of meats, and it is used with an opinion of merit. It is the external abstinence from meats, without internal and spiritual fasting from sin, and unlawful desires. Isa. 58:5-6, “Is this such a fast as I have chosen, that a man should afflict his soul for a day, and bow down his head as a bulrush, and lie down in sackcloth and ashes? Wilt you call this a feasting, or an acceptable day to the Lord? Is not this the fasting that I have chosen, to lose the bands of wickedness, to take off the heavy burdens, and to let the oppressed go free, and that you break every yoke?”

7. Contempt, neglect, and intermission of God’s service. Rev. 3:15-16, “I know your works, that you art neither cold, nor hot, I would you were cold or hot. Therefore because you art lukewarm, and neither cold nor hot, it will come to pass, that I shall spew thee out of my mouth.”

8. Corrupting of God’s worship, and that order of government, which He has ordained for his Church. This is done when anything is added, detracted, or any way, against his prescript, mangled. Deut. 12:32, “Everything which I command you, that do. Neither add to it, nor detract from it.” This condemns that popish elevation of bread in the Lord’s Supper, and the administration of it alone to the people without wine, together with that fearful abomination of the Mass.

By this we may learn to reject all popish traditions. Matt. 15:9, “In vain do they worship me, teaching for doctrines, men’s precepts.” Now

it is manifest, that all popish traditions, they either of their own nature, or others abusing of them, serve as well to superstition and false worship, as to enrich that covetous proud hierarchy. Where the Scriptures contained in the Old and New Testament, are all sufficient, not only to confirm doctrines, but also to reform manners. 2 Tim. 3:16, “The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, and to correct, and to instruct in righteousness. That the man of God may be absolute, being made perfect to all good works.”

The Romish hierarchy is here also condemned, from the priest to the Pope. The government of this is an expressed image of the old Roman Empire, whether we consider the regiment itself, or the place of the empire, or the large circuit of that government. Rev. 13:15, “And it was permitted to him, to give a spirit to the image of the beast, so that the image of the beast should speak, and should, cause, that as many as would not worship the image of the beast, should be killed.”

9. A religious reverence of the creature, when we attribute more to it than we ought. Rev. 22:8, “When I had heard and seen, I fell down to worship before the feet of the angel, which showed me these things. But he said to me, See you do it not, for I am your fellow servant.” Acts 10:25, “As Peter came in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up, for even I myself am a man.”

If then it is so heinous a thing to reverence the creature; much more, to pray to it, whether it is a saint or an angel. Rom. 10:14, “How shall they call on him in whom they have not believed?” Matt. 4:10, “Ye shalt worship the Lord your God, and him only shalt thou serve.”

Neither might we pray to Christ, unless as he is man, so he were also God. For we do not direct our worship to the humanity considered by itself, but to the Deity, to which the humanity is knit by a hypostatical union.

This teaches us plainly, that invocation of any creature is unlawful. For we must pray to them, that are able to know the secrets of the heart, and discern the wisdom of the Spirit. Now none is able to do that, but such a nature as is omnipotent. Rom. 8:27, “He that searcheth the hearts, knows what is the meaning of the Spirit. For he makes request for the saints, according to the will of God.”

Nevertheless, such as are saints indeed are to be honored by an approbation of God's gifts in them, and by an honorable mention of them, and also by imitation of their manners and lives, being as patterns for us to walk after.

10. Worship of devils. 1. Magic, which is a mischievous art, accomplishing wonders by Satan's assistance. For it is appropriate to God to do miracles; for he alone, both beyond, and against the course of nature, does wonderful things. Now the instruments which God uses in producing miracles, are only they, who do in the true Church of God, make profession of the faith. Mark 16:17, "These signs shall follow them that believe."

Although the devils cannot work miracles, yet may they effect marvels or wonders, that, not by making a new thing, which before was not at all. But rather by moving, transporting, and applying natural things diversly, by causing a thin body (as the air) to be thick and foggy, and also by bewitching the senses of men.

The foundation of magic is *a covenant with Satan*.

A covenant with Satan is such a contract, by which Magicians have mutually to do with the devil. In this observe:

The original of this mutual contract. 1. Satan makes choice of such men to be his servants as are by nature either notorious bad persons or very silly souls. 2. He offers to them diverse means, either by other Magicians, or by some books written by such. Satanical means, I call those which are used in the producing of such an effect, to the which they neither by any express rule out of God's word, nor of their own nature, were ever ordained. Such are obscure words, words of the Scripture wrested, and abused, to the great contumacy and disgrace of the Lord God; holy, or rather unholy water, sieves, seals, glasses, images, bowings of the knee and such like diverse gestures. 3. When the wicked see these means offered to them, they presently are not a little glad, and assuredly believe, that in those things there is virtue to work wonders by. 4. They declare this their satanical confidence, by their earnest endeavor, practicing, and abusing the means. Then the devil is at their elbows, being so affected, that he may both assist them, show them diverse tricks of his legerdemain, because he alone does by means, void of all such virtue, effect that which his wicked instrument intended.

Again, observe Satan's counterfeiting of God. He is God's ape, and takes on himself ideas as though he were God. 1. As God has his word,

his sacraments, and faith due to him, so the devil has certain words of his own, and to seal them to the wicked, he annexes certain signs, namely, characters, gestures, sacrifices, *etc.* as it were sacraments, that both he may signify his devilish pleasure to his Magicians, and they again testify to their satanical ways, both obedience and confidence to him. 2. As God hears such as call upon, trust in, and obey him; so the devil is greatly delighted with magical ceremonies and invocations, because by them God is dishonored, and he is magnified. Therefore, if God does not cut him short, he is ready pressed to assist such, as shall use such ceremonies or invocations.

The covenant is either secret, or expressed.

Secret, or implicit, when one does not expressly compact with Satan, yet in his heart allows of his means; assuredly and on knowledge believing, that if such means were used, you may see there that great and mighty wonder is wrought which he desired.

Expressed, when one does not only put his confidence in Satan, but covenants with him on this condition, that he, giving himself wholly over to the devil, may again, by observing certain ceremonies, accomplish his desire.

Magic, is either divining, or working. Divining, where things to come are foretold by the help of the devil. Now of predictions, some are done with means; others without.

Predictions done with means are these:

1. Soothsaying, which is divination by the flying of birds; Deut. 18:10.

2. The kind of divination, which is, by looking into beasts entrails. Ezek. 21:21, “The king of Babel,” *etc.* consulted with idols, and looked in the liver.

3. Necromancy, or conjuring. By which the devil, in the form of some dead man, is sought to for counsel 1 Sam. 28:11, “Then said the woman, Whom wilt you I call up to thee? And he said, Call up Samuel to me.” And verse 13, “Then said he to her, Fear not, but what sawest thou? And the woman said to Saul, I saw gods ascending out of the earth.” And verse 14, “Then said he to her, What fashion is he of? and she answered, An old man comes up lapped in a mantle. And Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himself. And Samuel said to Saul, Why hast you disquieted me, to bring me up? Then

Saul answered; I am in great distress. For the Philistines make war against me," *etc*. This Samuel, was not that true Prophet of God, who anointed Saul king over Israel. For 1. the souls of the saints departed, are far from the devils claws dominion. 2. That good Samuel, if it had been he indeed, would never have permitted Saul to worship him. 3. He says to wicked Saul, tomorrow shalt you be with me, verse 14. Neither could this be a bare illusion, as I may say, legerdemain of the witch; for he plainly foretold Saul's destruction, which an ignorant woman could not know, much less does she constantly state any such matter to the king. It remains then that this Samuel, was a mere *illusion of Satan*.

Divining without means, is called *Pythonisme*, when such as are possessed with an unclean spirit, and use immediately the help of the same spirit, to reveal secrets. Acts 16:16, "A certain maid having a spirit of divination, met us, which got her master much vantage with divining." Isa. 29:4, "Your voice shall be out of the ground, like him that has a spirit of divination, and your talking shall whisper out of the dust."

Magic operative or working, has two parts: juggling, and enchantments.

Juggling, where, through the devil's conveyance, many great and very hard matters, are in show effected. Exod. 7:10-12, "Aaron cast forth his rod before Pharaoh, and before his servants, and it was turned into a serpent, then Pharaoh called also for the wisemen, and sorcerers, and those charmers also of Egypt did in like manner with their enchantment. For they cast down every man his rod, and they were turned into serpents. But Aaron's rod devoured their rods."

Enchantment, or charming, is that, where beasts, but especially young children, men of riper years, are by God's permission infected, poisoned, hurt, bounden, killed and otherwise molested; or contrarily, sometimes cured of Satan, by mumbling up some few words, making certain characters and figures, framing circles, hanging amulets about the neck, or other parts, by herbs, medicines and such like trumpery; that by this the punishment of the faithless may be augmented, in reposing their strength on such rotten staves, and the faithful may be tried, whether they will commit the same abomination. Psa. 58:4, "Their poison is even like the poison of a serpent. Like the deaf adder that stoppeth his ear, which hearth not the voice of the enchanter, though he be most expert in charming." Eccl. 10:11, "If the serpent bites when he is charmed."

So have we heard magic described out of God's word; this is how common it is as of late, in those especially which are without God in the world, and whom Satan by all means strongly deludes the lamentable experience which many men, and most places have of it, can sufficiently prove to us. And surely, if a man will but take a view of all Popery, he shall easily see, that a great part of it is mere magic.

They which spread abroad by their writing or otherwise, that Witches are nothing else, but melancholic doting women, who through the devils delusion, suppose that they themselves do that, which indeed the devil does alone. Although they endeavor cunningly to cloak this sin, yet by the same means they may defend murder, adultery, and what other sin soever.

2. Those which do consult with Magicians, do also worship the devil. For they revolt from God to the devil, howsoever they cover up their impiety with untempered mortar, that they seek God's help, though by the means of magicians, 1 Sam. 28:13, "The woman said to Saul, I saw gods ascending from the earth." Lev. 20:6, "If any turn after such as work with spirits, and after Soothsayers, to go a whoring after them, then will I set my face against that person, and will cut him off from among his people." Isa. 8:19-20, "When they shall say to you, enquire at them which have a spirit of divination, and at the soothsayers, which whisper and murmur. Should not a people enquire at their God? from the living to the dead? To the law, and to the testimony."

The affirmative part.

Thou shalt worship God in spirit and truth. John 4:24, "God is a spirit, they that worship him, must worship him in spirit and truth." For so soon as any man begins to worship God after an overthwart and unlawful manner, he then adores an idol, howsoever he seems to color his impiety. Paul therefore says in Rom. 1:23, "…that such as worshipped the creature, and turned the glory of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator." And verse 25. And 1 Cor. 10:20, "Those things which the Gentiles sacrifice, they sacrifice to devils, and not to God."

To this part therefore appertain such things, as respect the holy and solemn service of God.

1. The true and ordinary means of God's worship, as calling on the name of the Lord by humble supplication, and hearty thanksgiving.

And the ministry of the Word and Sacraments. Acts 2:41-42, “They that gladly received his word, were baptized. And the same day there were added to the Church about three thousand souls. And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and of prayers.” 1 Tim. 2:1, “I exhort you especially, that prayers and supplications be made for all men, for Kings, and all in authority.” Acts 20:7, “The first day of the week, the disciples being come together to break bread, Paul preached to them, ready to depart on the morrow, and continued the preaching to midnight.” Tertulian in his *Apolog*. chapter 39 says, “We come into the assembly and congregation, that with our prayers, as with an army, we might compass God. This kind of violence offered to God, is acceptable to him. If any man so offend, that he must be suspended from the public place of prayer, and holy meetings, all approved elders sit in judgment, being advanced to this honor, and not by bribes, but by their good report,” *etc.* read the rest. The same has Justin Martyr in his oration to the Emperor *Anton. Pius*.

2. A holy use of the means. First, in the ministers, who ought to administer all things belonging to God’s worship, according to his word. Matt. 28:20, “Teaching them to observe all things, which I have commanded.” 1 Cor. 11:23, “I have received of the Lord that, which also I have delivered.” Secondly, in the rest of the assembly. Whose duty is in praying to God, in hearing the word preached and read, and in receiving the Sacraments, to behave themselves outwardly; in modesty, without offence. 1 Cor. 14:40, “Let all things be done honestly, and by order; Inwardly; they must take heed, that their hearts be well prepared to serve God.” Eccl. 5:1, “Take heed to both your feet, when you enterest into the house of God,” *etc.* and chapter 5. Do not be rash with your mouth, nor let not your heart be hasty to utter a thing before God. Having confidence of his mercy, together with a contrite and repentant heart for all their sins. Heb. 4:2, “The word that they heard profited not, because it was not mixed with faith in those that heard it.” Psalm 26:6, “I will wash mine hands in innocency, O Lord, and so compass your altar.”

3. The helps and furtherances of the true worship, are two; vows, and fasting. And they are not to be taken, as the worship of God itself. For we may not obtrude anything to God, as good service, and as though it did bind the conscience, except He has ordained it for that end and purpose.

A vow in the New Testament, is a promise to God, with a full intent to observe some corporal and external duties, which a Christian has on his own accord, without injunction, imposed on himself, that he may by this the better be excited to repentance, meditation, sobriety, abstinence, patience, and thankfulness towards God. Gen. 28:20, “Then Jacob vowed a vow, saying, If God will be with me, and will keep me in this journey, which I go, and will give me bread to eat, and clothes to put on, so that I come again to my father’s house in safety. Then shall the Lord be my God, and this stone which I have set up as a pillar, shall be God’s house, and of all that you shalt give me, I will give the tenth to thee.”

In vowing, we have these things to observe: 1. We must not vow that which is unlawful. 2. We ought not to vow the performance of that, which is contrary to our vocation. 3. Vows must be of that which we can do. 4. They must be far from so much as a conceit of merit, or worship of God. 5. We must so perform our vows, as that they encroach not on the liberty of conscience which Christ has given us. And therefore look how the probable causes of it do remain, or are taken away, so accordingly stands our liberty in keeping a vow. Deut. 23:18, “Thou shalt neither bring the hire of a whore, nor the price of a dog, into the house of the Lord your God, for any vow.” And verse 21, “ When you shalt vow a vow to the Lord your God, you shalt not be slack to pay it. For the Lord your God will surely require it of thee. But when you abstainest from vowing, it shall be no sin to thee,” *etc.* And verse 23. Psalm 66:14, “I will pay my vows which my lips have promised.”

Fasting, is when a man perceiving the lack of some blessing, or suspecting and seeing some imminent calamity on himself, or other, abstains not only from flesh for a season, but also from all delights and sustenance, that he by this may make a more diligent search into his own sins, and offer most humble prayers to God, that he would withhold that which his anger threatened, or bestow on us some such good thing as we want. Matthew 9:15, “Can the children of the marriage chamber mourn, so long as the bridegroom is with them?” 1 Cor. 7:5, “Defraud not one another, except for a time, that you may the better fast and pray.” Joel. 2:12, “Wherefore even now, says the Lord, be you turned to me, with all your heart, with fasting and prayer.” And verse 13, “Rent your hearts, and not your garments, turn to the Lord your God. For he is gracious, merciful, long suffering, of great kindness, that he might repent him of this evil.”

And verse 15, “Blow the trumpet in Sion, sanctify a fast, call a solemn assembly.” And verse 16, “Gather the people, sanctify the congregation, gather the Elders, assemble the children, and those that suck the breasts. Let the bridegroom go forth of his chamber, and the bride out of her bride chamber.” And verse 17, “Let the Priests and the ministers of the Lord weep between the porch and the altar, and let them say, Spare your people O God,” *etc*.

A fast is sometimes private, and sometimes public, 2 Chron. 20:3, “Jehosaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. Esth. 4:16, “Fast you for me, and neither eat nor drink for the space of three days and nights, I also and my maids will fast.”

A fast, is either for one day alone, or for many days together. Each of them is as occasioned to serve us, either in an abstinence from meat at dinner alone, or supper alone, or both dinner and supper. Judges 20:23, “The children of Israel had gone up and wept before the Lord to the evening,” *etc.* Dan. 10:3, “I Daniel was in heaviness for three weeks of days, I ate no pleasant bread, neither came flesh nor wine in my mouth,” *etc*.

4. Leagues of amity among such as truly fear God according to his word, are lawful. As contracts in matrimony, league in war, especially if the war is lawful, and without confidence in the power of man; 2 Chron. 19:2; Mal. 2:11.

To these may be added, that covenant which the magistrate people make among themselves, and with God; for the preservation of Christian religion. 2 Chron. 15:12, “And they made a covenant to seek the Lord God of their fathers with all their heart, and with all their soul,” *etc.* And verse 14, “And they sware to the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.”

CHAPTER 22: OF THE THIRD COMMANDMENT

The third commandment concerns the glorifying of God in the affairs of our life, out of the solemn service of God.

"Thou shalt not take the name of the Lord your God in vain. For the Lord will not hold him guiltless that taketh his name in vain."

The Resolution.

Name. This word properly signifies God's title. Here figuratively it is used for anything, where God may be known, as men are by their names. So it is used for his word, works, and judgments. Acts 9:15, "He is an elect vessel, to convey my name among the Gentiles." Psa. 8:1, "O Lord our God, how great is your name through all the world! which settest your glory above the heavens."

Take. That is, usurp. This word is translated from precious things, which may not be touched without license. And in truth, men, which are no better than worms creeping on the earth, are utterly unworthy to take, or as I may say, touch the sacred name of God with mind, or mouth. Nevertheless God of his infinite kindness permits us so to do.

In vain. Namely, for no cause, no matter, and on each light and fond occasion.

For. The reason of this commandment is taken from the penalty annexed. He that abuses God's name, is guilty of sin before God's judgment seat, and therefore is most miserable. Psa. 32:1-2, "Blessed is the man whose iniquity is forgiven, and whose sin is covered. Blessed is the man to whom God imputeth not sin."

Guiltless. That is, he shall not be unpunished,

The negative part.

"Thou shalt not bereave God of that honor that is due to him."

Here is included each of the several abuses of anything that is used in the course of our lives, out of the solemn service of God.

1. Perjury, when a man does not perform that which as he meant in his heart, he swore to do. Matt. 5:33, "Ye shalt not foresweare yourself, but perform your oath to the Lord."

Perjury contains in it four capital sins. 1. Lying. 2. False invocation on God's name, because a forswearer calls on God to confirm a lie. 3. Contempt of God's threatenings, that he will most grievously punish perjury. 4. A lie in his covenant with God. For the forswearer binds himself to God, and lies to God.

2. To swear that which is false. This is to make God the same as the devil. John 8:44, "You are of your father the devil, and when he speaks a lie, he speaks of himself, because he is a liar, and the father of lies." Zach. 5:4, "It shall enter into the house of him that sweareth falsely by my name."

3. To swear in common talk. Matt. 5:37, "Let your communication be yes, yes, and nay nay. For whatsoever is more than these, comes of evil."

4. To swear by that which is no God. Matt. 5:34-35, "But I say to you, swear not at all, neither by heaven, for it is God's throne. Neither by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great King. 1 Kings 19:2, "Jezebel sent a messenger to Elijah, saying, so do the God's, and so let them deal with me, if I by tomorrow this time, make not your life, as is the life of every one of them." Jer. 12:16, "They taught my people to swear by Baal." Jer. 5:7, "Thy sons forsake me, and swear by them which are no gods."

This scripture condemns that usual swearing by the mass, faith, and such like. Matt. 23:22, "He that sweareth by heaven, sweareth by God's throne, and him that sitteth thereon."

But for a man to swear by Christ's death, wounds, blood, and other parts of his, is most horrible. And is as much, as to crucify Christ again with the Jews, or account Christ's members, as God himself.

5. Blasphemy, which is a reproach against God; and the least speech that savors of contempt to his majesty. Lev. 24:15-16, "Whosoever curseth his God, shall bear his sins. And he that blasphemes the name of the Lord, shall be put to death." 2 Kings 19:10, "So shall you say to the king of Judah. Let not your God deceive thee, in whom you trustest, saying, Jerusalem shall not be given into the hand of the king of Ashur." Ajax in *the Tragedy*, has this blasphemous speech, that every coward may overcome, if he has God on his side. As for him, he can get the victory without God's assistance. That sly taunt of the Pope is likewise blasphemous, in which he calls himself the servant of God's servants.

When as in truth, he makes himself Lord of Lord's, and God subject to his vain fantasy.

6. Cursing our enemies, such as, go with a vengeance. Or, the devil go with thee. Or, ourselves; as, I would I might never stir. Or, as God shall judge my soul, *etc.* To this place we may refer the execrations of Job 3; Jer. 15.

7. To use the name of God carelessly in our common talk. As, when we say, good God how slow art thou! good Lord where hast you been! O Jesus! or Jesus God! *etc.* Phil. 2:10, "At the name of Jesus, shall every knee bow, of things in heaven, things in earth, and things under the earth." Isa. 45:23, "Every knee shall bow to me, and every tongue shall swear by me."

8. Abusing God's creatures. As, when we either deride the workmanship of God, or the manner of working. Again, when we debase the excellency of the work, obscure God's good gifts in our brother, or discommend such meats as God has sent us to eat. Finally, when as we in the use and contemplation of any of God's creatures, give not him the due praise and glory. 1 Cor. 10:31, "Whether you eat or drink, or whatsoever you do, see that you do all to the glory of God." Psalm 19:1, "The heavens declare the glory of God, and the firmament shows his handy work."

9. Lots, as when we search what must be (as they say) our fortune by dice, bones, books, or such like. For we are not to use lots, but with great reverence. In that the disposition of them immediately comes from the Lord, and their proper use is to decide great controversies. Prov. 16:33, "The Lot is cast into the lap, but the whole disposition of it is in the Lord." Prov 18:18, "The Lot causes contentions to cease, and makes a partition among the mighty. For this cause the land of Canaan was divided by lots. See Joshua chapter 14 and 15. By which also both the high Priests and the Kings were elected. As Saul, 1 Sam. 10 and Matthias into the place of Judas Iscariot, Acts 1:26.

10. Superstition, which is an opinion conceived of the works of God's providence. The reason of which, can neither be drawn out of the word of God, nor the whole course of nature. As for example. That it is unlucky for one in the morning to put on his shoe awry, or to put the left shoe on the right foot. To sneeze in drawing on his shoes; to have salt fall toward him; to have an hare cross him; to bleed some few drops of blood; to burn on the right ear. Again, that it is contrarily good luck, to find an

old iron, to have drink spilled on him, for the left ear to burn, to pare our nails on some day of the week, to dream of some certain things. The same superstition, is to surmise that beasts may be tamed by verses, prayers, or the like; that the repetition of the Creed, or the Lord's prayer, can infuse into herbs a faculty of healing diseases. In Deut. 18:11 also is palmistry condemned, when by the inspection of the hand, our fortune is foretold.

These and such like, although they have true events, yet we are not to give credence to them. For God permits them to have such success, that they which see and hear such things, may be tried, and it may appear what confidence they have in God, Deut. 13.

11. Astrology, whether it is in casting of nativities, or making Prognostications. This counterfeit art is nothing else, but a mere abuse of the heavens, and of the stars. 1. The twelve houses, which are the ground of all figures, are made of the fained signs of a supposed Zodiac, in the highest sphere commonly called the first *Moveable*. And therefore to these houses a man cannot truly ascribe any influence or virtue. 2. This arte arises not from experience; because the same position of all stars never happens twice. And if it did, yet could there not be any observation made from there, because the efficacy and influence of the stars is confusedly mixed both in the air and in the earth, as if all herbs were mingled together in one vessel. 3. This art withdraws men's minds from the contemplation of God's providence, when as they hear, that all things fall out by the motion, and position of the stars. 4. Stars were not ordained to fore-tell things to come, but to distinguish days, months, and years. Gen. 1:14, "Let there be lights in the firmament of the heavens, to separate the day from the night. And let them be for signs, and for seasons, and for days, and for years." 5. Isa. 47:13, "Thou art wearied in the multitude of the counsels. Let now the astrologers, the star-gazers, prognosticators stand up and save you from these things, that shall come on thee." And see verse 14, "Behold they shall be as stubble. The fire shall burn them," *etc.* Dan. 2:2, "The King commanded to call the enchanters, astrologers, sorcerers, and Chaldeans, to show the King his dream." Acts 19:10, "Many of them which used curious arts, brought their books and burned them before all men." 6. Astrological predictions are conversant about such things, which either simply depend on the mere will and dispensation of God, and not on the heavens. Or else such, as depending on man's free will, are altogether contingent, and therefore can neither be foreseen, nor fore-told. 7. It is

impossible by the bare knowledge of such a cause, as is both common to many, far distant from such things as it worketh in, precisely to set down particular effects. But the stars are common causes of those which are done on earth, and also far remote. And therefore a man can no more surely foretell what shall ensue by the contemplation of the stars, then he which sees a hen sitting, can tell what kind of chicken shall be in every egg.

Question. Have then the stars no force in inferior things?

Answer. Yes undoubtedly, the stars have a very great force, yet such as manifests itself only in that operation which it has in the four principal qualities of natural things, namely, in heat, cold, moisture, and dryness; and therefore in altering the state, and disposition of the air, and in diversly affecting compound bodies, the stars have no small effect. But they are so far from enforcing the will to do anything, that they cannot so much as give to it the least inclination. Now to define how great a force the stars have, it is beyond any man's reach. For although, the effects of the sun, in the constitution of the four parts of the year, are apparent to all, and the operation of the moon not very obscure; yet the force and nature both of planets and fixed stars, which are to us innumerable, are not so manifest. Therefore, seeing man knows only some stars, and their only operation, and not all with their forces. It cannot be, that he should certainly fore-tell future things, although they did depend on the stars. For what if the position of such and such certain stars, do demonstrate such an effect to ensue? May not the aspects of such as you yet does not know and hinders that, and ultimately produces the contrary?

Question. Is then the use of Astrology utterly impious?

Answer. That part of Astrology, which concerns the alteration of the air, is almost all both false and frivolous; and therefore in a manner all predictions grounded on that doctrine are mere toys, by which the silly and ignorant people are notably deluded. As for that other part of astrology, concerning nativities, revolutions, progressions, and directions of nativities, as also that which concerns election of times, and the finding again of things lost, it is very wicked; and it is probable, that it is of the same brood with implicit and close magic. My reasons are these: 1. The word of God reckoning astrologers amongst magicians, adjudges them both to one and the same punishment. 2. But the astrologer says, he fore-tells many things, which, as he said, come to pass. Be it so. But how, I

demand? and by what means? He says by art. But that I deny. For the precepts of his art will appear to such as read them not with a prejudice affection, very ridiculous. Where then, I pray you, does this curious diviner fore-show the truth, but by an inward and secret instinct from the devil? This is Augustine's opinion, in his 5th book, and 7th chap. of the *City of God*. "If we weigh all those things, *says he*, we will not without cause believe, that astrologers, when they do wonderfully declare many truths, work by some secret instinct of evil spirits, which desire to fill men's brains with erroneous dangerous opinions of starry destinies, and not by any art, derived from the inspection and consideration of the horoscope, which indeed is none."

12. Popish consecration of water and salt, to restore the mind to health, and to chase away devils. See *The Reformed Missal*. page 96.

13. To make jests of the Scripture phrase. Isa. 66:2, "I will look even to him that is poor, and of a contrite spirit, and which trembleth at my words." We have an example of such scoffing in the *Tripart. History* chapter 39, book 6. The heathen grievously oppressed the Christians and inflicted sometimes on their bodies corporal punishments. So when the Christians signified to the Emperor, he disdained to assist them, and sent them away with this scoff, "You are to suffer injuries patiently, for so you are commanded of your God."

14. Lightly to see over God's judgments, which are seen in the world. Matt. 26:34, "Verily, verily, I say to thee, this night before the cock crow, you shall deny me thrice." And verse 35, "Peter said to him, Though I should die with thee, I will not deny thee." Luke 13:1-3, "There was a certain man present at the same season, that showed him of the Galileans, whose blood Pilate had mingled with their own sacrifices. And Jesus answered, and said to them. Suppose you that these Galileans were greater sinners, then all the other Galileans, because they have suffered such things? I tell you nay. But except you amend your lives, you shall likewise perish."

15. A dissolute conversation. Matt. 5:16, "Let your light so shine before men, that they seeing your good works, may glorify your Father which is in heaven." 2 Sam. 12:14, "Because that by this deed, you hast made the enemies of the Lord to blaspheme, the child that is born to thee, shall surely die."

The affirmative part.

In all things give God his due glory, 1 Cor. 10:31. To this appertain:

1. Zeal of God's glory above all things in the world besides. Num. 25:8, "When Phineas the son of Eleazer saw it, he followed the man of Israel into his tent, and thrust them both thorough. To wit, both the man of Israel, and the woman through her belly." Psa. 69:9, "The zeal of your house has eat en me up, and the reproaches of the scornful have fallen on me.

2. To use God's titles only in serious affairs, and that with all reverence. Deut. 28:58, "If you wilt not keep and do all the words of this law (that are written in this book) and fear this glorious and fearful name, THE LORD your God." Rom. 9:5, "Of whom are the fathers, and of whom, concerning the flesh, Christ came, who is God over all, blessed forever, Amen."

3. A holy commemoration of the creature, where we, in the contemplation and admiration of the dignity and excellency of it, yield an approbation when we name it, celebrate the praise of God, brightly shining in the same. Psa. 64:9-10, "And all men shall see it, and declare the work of God, and they shall understand what He has wrought. But the righteous shall be glad in the Lord, and trust in him. And all that are upright of heart shall rejoice." Luke 2:18-19, "And all they that heard it, wondered at the things that were told them of the shepherds. But Mary kept all these things, and pondered them in her heart." Jer. 5:22, "Fear you not me, says the Lord? or will you not be afraid at my presence, which has placed the sands for the bounds of the sea, by the perpetual decree, that it cannot see it? and though the waves of it rage, yet can they not prevail, though they roar, yet can they not see over it."

4. An oath, in which we must regard: 1. How an oath is to be taken. 2. How it is to be performed. In taking an oath, four circumstances must be observed.

1. The matter or parts of an oath. The parts are in number four. 1. Confirmation of a truth. 2. Invocation of God alone as a witness of the truth, and a revenger of a lie. 3. Confession, that God is a revenger of perjury, when he is brought in as a false witness. 4. A binding over to punishment if we use deceit.

2. The form. We must swear. 1. truly, lest we forswear. 2. Justly, lest we swear to that which is wicked. 3. In judgment, lest we swear rashly,

or for a trifle. Jer. 4:2, “Thou shalt swear, the Lord liveth, in truth, in judgment, and righteousness.” Isa. 48:1, “Which swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness,” *etc.* Therefore the oath of drunken, furious, and frantic men, also oaths of children, they do not impose an observation of them, but by law are no oaths.

3. The end, namely, to confirm some necessary truth in *Question.* Heb. 6:16, “Men swear by him that is greater than themselves. And an oath for confirmation, is among them an end of all strife. I call that a necessary truth, when some doubt, which must necessarily be decided, can none other way be determined, then by an oath. As when God’s glory, our neighbors safety and credit; a man’s own necessity and faithfulness is in question. Rom. 1:9, “God is my witness (whom I serve in my spirit in the Gospel of his Son) that without ceasing I make mention of you.” 2 Cor. 1:23, “I call God for a record to my soul, that to spare you, I came not as yet to Corinth.

4. The diverse kinds or sorts of oaths. An oath is public or private.

Public, when the Magistrate, without any peril to him that swearsh, does on just cause exact a testimony under the reverence of an oath.

A private oath is, when two or more take it privately. This, so that it is sparingly and warily used, is lawful. For if in serious affairs, and matter of great importance, it is lawful in private to admit God as a Judge, why should he not as well be called to witness? Again, the examples of holy men show the practice of private oaths, as not unlawful. Jacob and Laban confirmed their covenant one with another by oath; the same did Boaz in his contract with Ruth.

To this place may be added an asseveration, the which although it is like an oath, yet indeed is none. And is nothing else, but an earnest assertion of our meaning, the name of a creature being sometime used. Such was Christ’s assertion, Verily, verily, I say to you. And Paul’s, I call God to record in my spirit. where is both an oath and asseveration. 1 Cor. 15:31. By our rejoicing which I have in Jesus Christ, *I die daily*. 1 Sam. 20:3, “Indeed, as the Lord liveth, and as your soul liveth, there is but a step between me and death.” And surely, in such a kind of asseveration there is great equity. For although it is unlawful to swear by creatures, lest God’s honor and power should be attributed to them. Yet So far may we use them

in an oath, as to make them pledges, and as it were cognizances of God's glory.

The performance of an oath, is on this manner. If the oath made, be of a lawful thing, it must be performed, be it of much difficulty, great damage, or extorted by force of him that made it. Psa. 15:4, "He that sweareth to his hindrance and changes not, he shall dwell in God's tabernacle. Yet may the Magistrate, as it shall seem right and convenient, either annihilate or moderate such oaths."

Contrarily, if a man swears to perform things unlawful, that by ignorance, error, or infirmity, or any other way, his oath is to be recalled. For we may not add sin to sin. 1 Sam. 25:21, "And David said, Indeed I have kept all in vain, that this fellow had in the wilderness," *etc.* verse 22. "So and more also do God to the enemies of David. For surely I will not leave of all that He has, by the dawning of the day, any that pisseth against the wall." And verse 33, "David said, Blessed be your counsel, and blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand have not saved me." 2 Sam. 19:23, "David promiseth that Shimei should not die." But 1 King. 2:8-9, "David says to Solomon, Though I sware so, yet you shalt not count him innocent, but cause his hoarehead to go down to the grave with blood."

5. Sanctification of God's creatures and ordinances, the which is a separation of them to an holy use. So ought we to sanctify our meats and drinks, the works of our calling, and marriage bed.

The means of this sanctification are two. God's words, and prayer. 1 Tim. 4:4, "All which God has created is good, and nothing must be rejected, if it is received with thanksgiving. For it is sanctified by the word and prayer."

By the word we are instructed; first, whether God allows the use of such things, or not. Secondly, we learn after what holy manner, in what place, at what time, with what affection, and to what end we must use them, Heb. 11:6, "Without faith it is impossible to please God." Psalm 119:24, "Thy testimonies are my delight, they are my counsellors." Josh. 22:19, 29; 1 Sam. 15:23.

Prayer, which sanctifies, is petition and thanksgiving.

By petition, we obtain of God's majesty, and assistance by his grace, to make a holy use of his creatures, and ordinances. Col. 3:17, "Whatsoever you shall do in word or deed, do all in the name of the Lord

Jesus, giving thanks to God even the Father by him." 1 Samuel 17:45, "Then said David to the Philistine, you commest to me with a sword, and with a spear, and with a shield. But I come to you in the name of the Lord of Hosts, the God of the Host of Israel, whom you hast railed upon." Mic. 4:5, "We must walk in the name of the Lord our God, forever and ever." Here may we observe prayer made on particular occasion. 1. For a prosperous journey. Acts 21:5, "When the days were ended, we departed, and went our way, and they all accompanied us with their wives and children, even out of the city. And we kneeling down on the shore prayed," *etc.* 2. For a blessing on meats at the table. John 6:11, "Then Jesus took the bread, and when he had given thanks, he gave it to his disciples, and his disciples to them that were set down. And likewise of the fishes as much as they would." Acts 27:35, "He took bread and gave thanks to God in presence of them all, and brake it, and began to eat." 3. For issue in child-birth. This Anna did, 1 Sam. 1:12. And Zachariah, Luke 1:13. 4. For good success in business, Gen. 24:12. Abraham's servant prayed.

Thanksgiving is the magnifying of God's name, even the Father through Christ, for his grace, aide, and blessing in the lawful use of the creatures. Phil. 4:6, "In all things let your requests be showed to God in prayer, and supplication, and giving of thanks." 1 Thess. 5:18, "In all things give thanks. For this is the will of God, in Christ toward you." This we may read, 1. after meat, Deut. 8:10, "When you hast eaten and filled yourself, you shalt bless the Lord your God, for the good land which He has given thee." 2. After the loss of outward wealth. Job 1:21, "And Job said, Naked came I out of my mother's womb, and naked shall I return again. The Lord has given, and the Lord has taken away, blessed be the name of the Lord forevermore." 3. For deliverance out of servitude. Exod. 18:10, "Jethro said, Blessed be the Lord, who has delivered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who also has delivered the people from under the hand of the Egyptians." 4. For children. Gen. 29:35, "She conceived again, and bare a son, saying, now will I praise the Lord, therefore she called his name Judah." 5. For victory. 2 Sam. 22:1, "And David spake the words of this song to the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul, and said, The Lord is my rock, and my fortress," *etc.* 6. For good success in domestical affairs, Abrahams servant, Gen. 24:48, "…blessed the Lord of his master Abraham."

CHAPTER 23: OF THE FOURTH COMMANDMENT

The fourth commandment concerns the Sabbath, namely, that holy time consecrated to the worship and glorifying of God. The words are these:

Remember the Sabbath day to keep it holy. Six days shalt you labor, and do all your work. But the seventh day is the Sabbath of the Lord your God, in it you shalt do no manner of work; thou, nor your son, nor your daughter, your manservant, nor your maid, nor your beast, nor your stranger that is within your gates. For in six days the Lord made the heaven and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the seventh day, and hallowed it.

The Resolution.

Remember. This clause does insinuate, that in times past there was great neglect in the observation of the Sabbath. And would that all degrees and conditions of men should prepare themselves to sanctify the same. Especially those that are governors of families, incorporations and cities, to whom this commandment is directed.

To keep it holy, or, to sanctify it. To sanctify, is to sever a thing from common use, and to consecrate the same to the service of God. Here are described the two parts of this commandment. The first of which, is rest from labor. The second is sanctification of that rest.

Six days. These words contain a close answer to this objection. It is much to cease from our callings one whole day. The answer (together with a first reason to enforce the sanctification of the Sabbath) is in these words, which is taken from the greater to the less. If I permit you to follow your calling, six whole days, you may well, and must leave one only to serve me.

But the first is true. Therefore the second.

The first proposition is wanting. The second, or assumption are these words, Six days, *etc.* The conclusion is the commandment itself.

Here may we see, that God has given us free liberty to work all the six days. The which freedom no man can annihilate. Nevertheless, on extraordinary occasions, the Church of God is permitted to separate one

day or more of the six, as need is, either to fasting, or for a solemn day of rejoicing for some benefit received, Joel 2:15.

The seventh day. The second reason of this commandment is taken from the end of it.

If the Sabbath were consecrated to God and his service; we must that day abstain from our labors.

But it was consecrated to God and his service:

The assumption is in these words, (the seventh day, *etc*.) where we must note, that God alone have this privilege, to have a Sabbath consecrated to him. And therefore all holy days dedicated to whatever either Angel or Saint, are unlawful. Howsoever the Church of Rome have imposed the observation of them on many people.

In it you shalt do. This is the conclusion of the second reason, illustrated by a distribution from the causes. Thou, your son, your daughter, your servant, your cattle, your stranger, shall cease that day from your labors.

Any work. That is, any ordinary work of your callings, and such as may be done the day before, or left well undone until the day after. Yet for all this, we are not forbidden to perform such works even on this day, as are both holy, and of present necessity.

Such are those works, which do on that day preserve and maintain the service and glory of God, as 1. A Sabbath days journey. Acts 1:12. Which is near to Jerusalem, containing a Sabbath days journey. 2. The killing and dressing of sacrificed beasts in the time of the law. Matt. 12:5, “Have you not read in the law, how that on the Sabbath days the Priests in the Temple break the Sabbath, and are blameless?” 3. Journeys to the prophets, places appointed to the worship of God. 2 Kings 4:23, “He said, why wilt you go to him this day? it is neither new moon nor Sabbath day.” Psalm 84:7, “They go from strength, to strength, until everyone appears before God in Zion.”

Such also are the works of mercy, where the safety of life or goods is procured. As that which Paul did. Acts 20:9, “As Paul was long preaching, Eutychus overcome with sleep, fell down from the third loft, and was taken up dead. But Paul went down and laid himself on him, and embraced his saying, Trouble not yourselves. For his life is in him.” And verse 12, “And they brought the boy alive, and they were not a little comforted.” 2. To help a beast out of a pit. Luke 14:5, “Which of you shall

have an ox, or an ass fallen into a pit, will not straightway pull him out on the Sabbath day?" 3. Provision of meat and drink. Matt. 12:1, "Jesus went through the corn on the Sabbath day, and his disciples were an hungered, and began to pluck the ears of corn, and to eat. In provision we must take heed that our cooks, and household servants break not the Sabbath." The reason of this is framed from the lesser to the greater, out of that place. 2 Sam. 23:15, "David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem, which is by the gate." And verse 16, "Then the three mighties brake into the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took and brought it to David, who would not drink of it, but poured it for an offering to the Lord." And verse 17, "And said, O Lord, be it far from me that I should do this. Is not this the blood of the men that went in jeopardy of their lives? therefore would he not drink." The reason stands this way, if David would not have his servants adventure their corporal lives for his provision, nor drink the water when they had provided it, much less ought we for our meats to adventure the souls of our servants. 4. Watering of cattle. Luke 13:15, "The Lord answered and said, you Hypocrite, will not any of you on the Sabbath days, loose his ox or ass out of the stable, and bring him to the water? on the same present and holy necessity, doctors, on the Sabbath day, may take a journey to visit the diseased, mariners their voyage, shepherds may tend their flock, and midwives may help women with child. Mark 2:27, "The sabbath was made for man, and not man for the sabbath."

Within your gates. This word gate, signifies by a figure jurisdiction and authority. Matt. 16:18, "The gates of hell shall not overcome it." Let this be a looking-glass, in which all beholders and entertainers of strangers may look into themselves, and see what their duty is.

For in six days. The third reason of this commandment from the same example.

That which I did, you also must do.
But I rested the seventh day, and hallowed it:
Therefore you must do the like.

God sanctified the Sabbath, when he did consecrate it to his service; men sanctify it, when they do worship God in it. In this place we

are to consider the Sabbath, how far forth it is ceremonial, and how far forth Moral.

The Sabbath is ceremonial, in respect of the strict observation of it, which was a type of the internal sanctification of the people of God, and that is, as it were, a continual resting from the work of sin. Exod. 31:13, “Speak you also to the children of Israel, and say. Notwithstanding keep you my sabbath. For it is a sign between me and you in your generations, that you may know that I the Lord do sanctify you.” The same is recorded in Ezek. 20:12.

It signified also that blessed rest of the faithful, in the kingdom of heaven. Isa. 66:23, “From month to month, and from sabbath to sabbath, shall all flesh come to worship before me, says the Lord. Heb. 4:8-10, “If Jesus had given them a rest,” *etc*.

The Sabbath is likewise ceremonial, in that it was observed the seventh day after the creation of the world, it was then solemnized with such ceremonies. Num. 28:9, “But on the sabbath day you shall offer two lambs of a year old, without spot, and two tenths of fine flour for a meat offering, mingled with oil, and the drink offering of it.” And verse 10, “This is the burnt offering of every Sabbath, beside the continual burnt offering and drink offering of it.”

But now in the light of the Gospel, and the churches professing the same, the ceremony of the Sabbath is ceased. Col. 2:16, “Let no man condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath. Which are but shadows of things to come, but the body is Christ.” The observation of the Sabbath was translated by the apostle, from the seventh day, to the day following. Acts 20:7, “The first day of the week, the disciples being come together to break bread, Paul preached to them.” 1 Cor. 16:1-2, “Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia so do you also; every first day of the week, let every one of you put aside by himself, and lay up as God has prospered him, that then there be no gatherings when I come.” This day, by reason that our Savior did on it rise again, is called the Lord’s day. Rev. 1:10, “I was ravished in the Spirit on the Lord’s day.”

The observation of the Sabbath so constituted by the apostles, was nevertheless neglected of those Churches, which succeeded them, but after was revived and established by Christian Emperors, as a day most apt to celebrate the memory of the creation, of the world, and to the serious

meditation of the redemption of mankind; see Leo and *Anton. Edict.* of holy days.

The observation of the Sabbath is moral, in as much as it is a certain seventh day, which preserves and conserves the ministry of the word, the solemn worship of God, especially in the assemblies of the Church. And in this respect we are on this day, as well enjoined a rest from our vocations, as the Jews were. Isa. 58:13, “If you turn away your foot from the Sabbath from doing your will on mine holy day. And call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honor him, not doing your own ways,” *etc*.

Finally, it is moral, in that it frees servants and cattle from their labors, which on other days do service to their owners.

The affirmative part.

Keep holy the Sabbath day. This we do, if we cease from the works of sin, and of our ordinary calling; performing those spiritual works which we are commanded in the second and third commandments.

1. To arise early in the morning, so that we may prepare ourselves to the better sanctifying of the Sabbath ensuing. This preparation consists in private prayers, and taking account of our several sins. Mark. 1:35, “In the morning very early before day, Jesus arose and went into a solitary place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues.” Exod. 32:5-6, “Aaron proclaimed, saying, tomorrow shall be the holy day of the Lord. So they rose up the next day early in the morning.” Ecclesiastes 5:1, “Take heed to your feet when you enterest into the house of God.”

2. To be present at public assemblies, at ordinary hours, there to hear reverently and attentively the word preached and read, to receive the Sacraments, and publicly with the congregation, call on and celebrate the name of the Lord. 1 Tim. 2:1-3; Acts 20:7; 2 Kings 4:22-23; Acts 13:14-15. “When they departed from Perga, they came to Antioch, a city of Pisidia, and went into the Synagogue on the sabbath day, and sat down. And after the lecture of the law and Prophets, the rulers of the synagogue sent to them, saying, you men and brethren, if you have any word of exhortation for the people, say on.”

3. When public meetings are dissolved, to spend the rest of the Sabbath in the meditation of God’s word, and his creatures, Psalm 92 from the beginning to the end. Acts 17:11. These were also more noble men then

they which were at Thessalonica, which received the word with all readiness, and searched the Scriptures daily, whether those things were so. We must also exercise then the works of charity, as to visit the sick, give alms to the needy, admonish such as fall, reconcile such as are at jar and discord among themselves, *etc.* Neh. 8:12, “And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.”

The negative part.

Pollute not the Sabbath of the Lord.

This is a grievous sin. Matt. 24:20, “Pray that your flight be not in winter, nor on the sabbath day.” Lam. 1:7, “The adversaries saw her, and did mock at her sabbaths.” Lev. 19:30, “Ye shall keep my sabbaths, and reverence my sanctuary, I am the Lord.” In this part are these things forbidden.

1. The works of our calling, in which if we do ought, it must be altogether in regard of charity, and not in regard of our own private commodity.

2. Unnecessary journeys. Exod. 16:29, “Tarry every man in his place, let no man go out of his place the seventh day.” By this reason, the master of the family must that day remain at home, to sanctify the Sabbath with his household.

3. Fairs on the Sabbath day. Neh. 13:19, “When the gates of Jerusalem began to be dark before the sabbath, I commanded to shut the gates, and charged that they should not be opened until after the sabbath, and some of my servants set at the gate, that there should no burden be brought in on the sabbath day.” Read verses 15-18.

4. All kind of husbandry, as plowing, sowing, reaping, mowing, bringing home harvest, and other the like. Exod. 34:21, “In the seventh day shalt you rest, both in earing time, and in harvest shalt you rest.”

5. To use jests, sports, banquetting, or any other thing whatever, which is a means to hinder or withdraw the mind from that serious attention, which ought to be in God’s service. For if the works of our calling must not be exercised, much less these, where the mind is as well distracted from God’s service, as by the greatest labor.

6. An external observation of the Sabbath, without the inward power of godliness. Isa. 1:14-15, “My soul hateth your new moons, and your appointed feasts, they are a burden to me, I am weary to bear them.

And when you shall stretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not hear. For your hands are full of blood." 2 Tim. 3:5, "Which have a show of godliness, but deny the force of it. Such therefore avoid."

7. The manifest profanation of the Sabbath, in pampering the belly, surfeiting, adultery, and other like profaneness; which is nothing else, but to celebrate a Sabbath to the devil, and not to God.

CHAPTER 24: OF THE FIFTH COMMANDMENT

So far we have spoken of the commandments of the *first Table*. Now follows the *second Table*, which concerns the love of our neighbor. Rom. 13:9, “Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet. And if there are any other Commandment, it is briefly comprehended in this saying, namely, *thou shalt love your neighbor as yourself*.

Our neighbor is every one, which is of our own flesh Isa. 58:7, “Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”

The manner of loving, is so to love our neighbor as ourselves, to wit, truly and sincerely; when as contrarily, the true manner of loving God, is to love God without measure.

The second Table contains six commandments. Where the first, and in the order of the Ten Commandments, the fifth, concerns the preservation of the dignity and excellency of our neighbor.

The words are these:

“Honor your father and your mother, that they may prolong your days in the land, which the Lord your God giveth thee.”

The Resolution.

Honor. This Word, by a figure, signifies all that duty, where our neighbors dignity is preserved, but especially our superiors. This dignity proceeds of this, that every man bears in him some part of the image of God, if we respect the outward order and decency, which is observed in the Church and commonwealth. In the Magistrate there is a certain image of the power and glory of God. Dan. 2:37, “O King, you art a King of kings, for the God of heaven has given you a kingdom, power, and strength, and glory.” Therefore it is, that Magistrates are called *gods*, Psa. 82:1, “In an old man is the similitude of the eternity of God. In a father, the likeness of his fatherhood.” Matt. 23:9, “And call no man your father on the earth. For there is but one, your Father which is in heaven.” In the man is the image of God’s providence and authority. 1 Cor. 11:7, “For a man ought not to

cover his head, because he is the image of the glory of God. But the woman is the glory of her husband." Finally, in a learned man, is the likeness of the knowledge and wisdom of God. Now therefore that person, in whom even the least title of the image of God appears, is to be honored and reverenced.

Thy father. By a figure, we must here understand all those that are our superiors. As, Parents, and such like of our kindred or alliance, which are to us instead of parents. Magistrates, Ministers, our Elders, and those that do excel us in any gifts whatsoever. The kings of Gerar were called Abimelech, *my father the king*. Gen. 20:2; Gen. 45:8. "God has made me a father to Pharaoh, and Lord over all his house." 1 Cor. 4:15, "For though you have ten thousand instructors in Christ, yet have you not many Fathers. For in Christ Jesus I have begotten you." 2 Kings 5:13, "But his servants came, and spake to him, and said, Father, if the Prophet had commanded you a greater thing, Would you not have done it?" 2 Kings 2:12, "And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen of it."

And your mother. This is added, lest we should despise our mothers, because of their infirmities, Prov. 23:22, "Obey your father which has begotten thee, despise not your mother when she is old."

Here we are put in mind to perform due honor to our stepmothers, fathers in law, as if they were our proper and natural parents, Ruth. 3:1 and verse 5. "Afterward Naomi her mother in law said to her. My daughter, shall not I seek rest for thee, that you may prosper? And she answered her, All that you biddest me, I will do." Exod. 18:18-19 and 24, "But Moses' father in law said to him, The thing which you doest is not well. Hear now my voice, I will give you counsel, and God shall be with thee…So Moses obeyed the voice of his Father in law, and did all that he had said." Mic. 7:6, "For the son reviles the father, the daughter riseth up against her mother, the daughter in law, against her mother in law."

That they may prolong. Parents are said to prolong the lives of their children, because they are God's instruments, where their children's lives are prolonged. For oftentimes the name of the action is attributed to the instrument, by which the action is wrought, Luke 16:9, "Make you friends with the riches of iniquity, that when you shall want, they may receive you into everlasting habitations." 1 Tim. 4:16, "For in doing so, you shalt both save yourself and them that hear thee."

But parents do prolong the lives of their children in commanding them to walk in the ways of the Lord, by exercising justice and judgment. Gen. 18:19, for being become godly, they have the promise both of this life, and the life to come. 1 Tim. 4:8.

Further, they effect the same thing by their prayers made in the behalf of their children. By this it plainly appears, that the usual custom of children saluting their parents, to ask them their blessings, is no light or vain thing.

Moreover, in these words, the reason to move us to the obedience of this commandment, is drawn from the end, which reason is also a promise, yet a special promise, Eph. 6:2, “Honor your father and your mother, which is the first commandment with promise,” I say, *especially* because the promise of the second commandment is general, and belongs to all the rest of the commandments.

And God promises long life not absolutely, but so far as it is a blessing. Eph. 6:3, “That it may be well with thee, and that you may live long on earth.” For we must think that long life is not always a blessing, but that sometimes it is better to die then to live. Isa. 57:1, “The righteous perisheth, and no man considereth it in his heart. And merciful men are taken away, and no man understandeth that the righteous is taken away from the evil to come.”

But if at any time the Lord gives a short life to obedient children, he rewards them again with eternal life in heaven, and so the promise does not fail, but changes for the better.

The affirmative part.

Preserve the dignity of your neighbor.

Under this part is commanded:

First, reverence towards all our superiors. The actions of which are; Reverently to rise up before them when they pass by us. Lev. 19:32, “Rise up before the hoary head, and honor the person of the old man, and dread your God. I am the Lord.” To meet them when they come towards us. Gen. 18:2, “And he lifted up his eyes, and looked. And lo, three men stood by him, and when he saw them, he ran to meet them from the tent door. 1 Kings 2:19, “When Bathsheba came to speak to king Solomon, the king rose to meet her, and bowed himself to her.” To bow the knee, Mark. 10:17, “And when he was gone out of the way, there came one running and kneeled to him. Gen. 18:2, “He ran to meet them, and bowed himself to the

ground. To stand by them when they sit down. Gen. 18:18, “And he took butter and milk, and the calf that he had prepared, and set before them, and stood himself by them under the tree, and they did eat. Exod. 18:13, “Now on the morrow, when Moses sat to judge the people, the people stood about Moses from morning to even.” To give them the chief seat, 1 Kings 2:19, “And he sat down on his throne, and he caused a seat to be set for the Kings mother, and she sat down at his right hand.” Luke 14:7-9, “He spake also a parable to the guests, when he marked how they chose out the chief rooms, and said to them, When you shalt be bidden of any man to a wedding, set not yourself down in the chiefest place, lest a more honorable man then you be bidden of him, and he that had both him and thee, come and say to thee, Give this man room, and you then begin with shame to take the lowest room.” Gen. 43:33, “So they sat before him, the eldest according to his age, and the youngest according to his youth, and the men marveled among themselves.” To let our superiors speak before us, Job 32:6-7, and 17. To keep silence in courts and judgment place, until we be bidden to speak, Acts 24:10, “Then Paul after the Governor had beckoned to him that he should speak, answered.” To give them such their right and just titles, as declare our reverence when we speak to them. 1 Pet. 3:6, “As Sarah obeyed Abraham, and called him Lord. Whose daughters you are, whiles you do well.” Mark 10:17, and 20, “Good master, what shall I do, that I may possess eternal life?...Then he answered, and said to him, Master, all these things have I observed from my youth.” 1 Sam. 1:14-15, “And Eli said to her, How long wilt you be drunk? Put away your drunkenness from me. Then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit. I have drunk neither wine nor strong drink.”

Secondly, towards those that are our superiors in authority. And first, obedience to their commandments. Rom. 13:1, “Let every soul be subject to the higher powers.”

We are to be admonished to obedience. Because every higher power is the ordinance of God, and the obedience which we perform to it, God accepts it as though it were done to himself and to Christ. Rom. 13:2, “Whosoever therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves judgment.” Col. 3:23, “And whatever you do, do it heartily, as to the Lord, and not to men. Knowing that of the Lord you shall receive the reward of the inheritance.

For you serve the Lord Christ." Obedience is to be performed to our superiors with diligence and faithfulness. Gen. 24:2, 10, 12, 33 56, "Abraham said to his eldest servant of his house, which had the rule over all that he had. Put now your hand under my thigh, and I will make you swear by the Lord God of heaven, and God of the earth, that you shalt not take a wife to my son of the daughters of the Canaanites, amongst whom I dwell…So the servant took ten Camels of his masters, and departed…And he said, O Lord God of my master Abraham, I beseech you to send me good speed this day, and show mercy to my master Abraham…Afterward the meat was set before him, but he said, I will not eat, until I have said my message. And Laban said, Speak on…But he said, Hinder me not, seeing the Lord has prospered my journey. Send me away that I my go to my master." Gen. 31:38-40, "This twenty years have I been with thee, your eyes and your goats have not cast their young, and the rams of your flock have I not eaten. Whatsoever was torn of beasts, I brought it not to thee, but made it good myself. Of mine hand didst you require it, were it stolen by day, or stolen by night. I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes."

Furthermore, we must yield obedience to our superiors. Yes, although they are cruel and wicked, but not in wickedness, 1 Pet. 2:18, "Servants be subject to your masters with all fear, not only to the good and courteous, but also to the froward." Acts 4:19, "Whether it be right in the sight of God, to obey you rather then God, judge ye."

Subjection in suffering the punishments inflicted by our Superiors, Gen 16:6, 9, "Then Abraham said to Sarai, Behold your maid is in your hand, do with her as pleases thee. Then Sarai dealt roughly with her. Wherefore she fled from her…Then the angel of the Lord said to her, Return to your dame, and humble yourself under her hands."

And although the punishment should be unjust, yet must we suffer it, until we can get some lawful remedy for the same. 1 Pet. 2:19-20, "For it is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully…For what praise is it, if when you are buffeted for your faults, you take it patiently? but and if when you do well you suffer wrong, and take it patiently, this is acceptable to God."

3. Thankfulness. 1. in our prayers. 1 Timothy 2:1-2, "I exhort you therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that be in authority,

that we may lead a quiet and peaceable life, in all godliness and honesty." 2. In outward maintenance. 1 Tim. 5:17, "Elders that rule well, are worthy of double honor." Gen. 45:9-11, "Haste you and go to my Father, and tell him, So says your son Joseph, God has made me Lord over all Egypt, come down to me, tarry not. And you shalt dwell in the land of Goshen. Also I will nourish you there, for yet remain five years of famine, lest you perish through poverty, you and your household, and all that you hast."

Thirdly, towards those that excel us in gifts. Our duty is to acknowledge the same gifts, and speak of them to their praise. 2 Cor. 8:22-23.

Fourthly, toward all our equals. To think reverently of them. Phil. 2:3, "Let nothing be done through contention or vain-glory, but in meekness of mind, let every man esteem others better then himself."

In giving honor, to go one before another, and not in receiving it. Rom. 12:10, "Submit yourselves one to another in the fear of God. To salute one another with holy signs, where may appear the love which we have one to another in Christ." 1 Pet. 5:14, "Greet one another with the kiss of love." Rom. 16:16, "Salute one another with an holy kiss." Exod. 18:7, "And Moses went out to meet his father in law, and did obeisance, and kissed him." Ruth 2:4, "And behold, Boaz came from Bethlehem, and said to the reapers, the Lord be with you. And they answered, the Lord bless thee."

Fifthly, the duties of all superiors towards their inferiors. 1. Saving their place and dignity, to carry themselves as brethren. Deut. 17:20, "That his heart be not lifted up above his brethren, and he turn not from the commandment, to the right hand or to the left." Job 31:13, "If I did condemn the judgment of my servant, and of my maid." 2 Kings 5:13-14, "And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean," *etc.* 2. To shine before their inferiors by an example of a blameless life. Titus 2:2, "That the elder men he sober, honest, and discrete. Sound in faith, in love, and in patience." 3. The elder women likewise, that they are in such behavior as becomes holiness, not false accusers, not given to much wine, but teachers of honest

things. 1 Pet. 5:3, “Not as though you were Lord’s over God’s heritage, but that you may be ensamples to the flock.” Phil. 4:9. 3. To show forth gravity joined with dignity, by their countenance, gesture, deeds and words. For by this they must grace the image of God which they bear before their inferiors. Titus 2:3-7; Job 29:8, “The young men saw me, and hid themselves, the aged arose and stood up.”

Sixthly, towards inferiors in obedience, that is, towards their subjects. 1. To rule them in the Lord, that they do not offend. 1 Pet. 2:13-14, “Submit yourselves to all manner of ordinance of man for the Lord’s sake, whether it be to Kings as to superiors, or to governors, as to them that are sent of the King, for the punishment of evil doers, and for the praise of them that do well.” Deut. 17:19, “And it shall be with him (namely the book of the law) and he shall read therein all the days of his life, that he may learn to fear the Lord his God, and to keep all the words of this law, and these ordinances to do them.” Col. 4:1-2, “You masters do to your servants that which is just and equal. Knowing that you also have a master in heaven. To provide such things as shall be to the good of their subjects, whether they belong to the body or to the soul.” Rom. 13:4, “For he is the minister of God for your wealth.” Isa. 49:23, “And Kings shall be your nursing fathers, and Queens shall be your nurses.” Psalm 132:1-5, “Lord remember David with all his troubles. Who sware to the Lord, and vowed to the mighty God of Jacob, saying, I will not enter into the Tabernacle of mine house, nor come on my pallet or bed, nor suffer mine eyes to sleep, nor mine eye-lids to slumber, until I find out a place for the Lord, an habitation for the mighty God of Jacob.” 2. To punish their faults, the lighter by rebuking, the greater by correction, that is, by inflicting real or bodily punishment.

There is a holy manner of punishing the guilty, whereunto is required. 1. After diligent wise examination is had, to be assured of the crime committed. 2. To show forth of God’s word, the offence of the sin. That the conscience of the offender may be touched. 3. It is convenient to defer or omit the punishment, if by this any hope of amendment may appear. Eccl. 7:23-24, “Give not your heart also to all the words that men speak, lest you do hear your servant cursing thee, For oftentimes also your heart knows, that you likewise hast cursed others.” 1 Sam. 10:27, “But the wicked men said, How shall he save us? so they despised him, and brought him no presents; but he held his tongue.” 4. To inflict deserved

punishment, not in his own name, but in God's name, adding the same holily and reverently. Josh. 7:19-20, 25, "Then Joshua said to Achan, My son, I beseech thee, give glory to the Lord God of Israel, and make confession to him, and show me now what you hast done, hide it not from me. 20. And Achan answered to Joshua, and said, Indeed I have sinned against the Lord God of Israel, and So have I done…And Joshua, said, In as much as you hast troubled us, the Lord shall trouble you this day. And all Israel threw stones at him, and burnd them with fire, and stoned them with stones." 5. And lastly, When you punish, aim at this one only thing, that the evil may be purged and amended, that the offender by sorrowing for his sin, may unfainedly repent for the same. Prov. 20:30, "The blueness of the wound serveth to purge evil, and the stripes within the bowels of the belly."

Seventhly and lastly, there is a certain duty of a man to be performed toward himself, which is, that a man should preserve and maintain with modesty, the dignity, and worthiness, which is inherent in his own person, Phil. 4:8, "Furthermore, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things pertain to love, whatever things are of good report, if there be any virtue, or if there be any praise, think on these things."

The negative part.

Do not diminish the excellency, or dignity which is in the person of your neighbor.

Hither are referred these sins:

First, against our Superiors. 1. Irreverent behaviour and contempt of them. The sins of it are: deriding our superiors. Gen. 9:22, "And when Ham the Father of Canaan saw the nakedness of his father, he told his two brethren without." Prov. 30:17, "The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens, of the valley pick it out and the young eagles eat it. To speak evil of, or revile our superiors." Exod. 21:17, "And he that curseth his father or his mother, shall die the death."

2. Disobedience, where we condemn their just commandments, Rom. 1:30, "Disobedient to Parents." 2 Tim. 3:2. The sins of this are to make contracts of marriage, without the counsel and consent of the parents. Gen. 6:2, "Then the sons of God saw the daughters of men that

they were fair, and they took them wives of all that they liked." Gen. 28:8-9, "And Esau seeing that the daughters of Canaan displeased Isaac his father, then went Esau to Ishmael, and took to the wives which he had, Mahalath the daughter of Ishmael, Abrahams son, the sister of Nabaioh, to be his wife." The eye service of servants. Col. 3:22, "Servants be obedient to them that are your masters according to the flesh, in all things, not with eye service as men pleasers, but in singleness of heart, fearing God." Eph. 6:6, "Not with service to the eye, as men pleasers." Answering again, when they are reprehended. Titus 2:6, "Let servants be subject to their masters; and please them in all things, not answering again." Deceitfulness and wasting their Master's goods. Titus 2:10, "Neither pilfering, but that they show all good faithfulness." To fly from the power of their superior. Gen. 16:6, "Then Sarai dealt roughly with her, wherefore she fled from her." To resist the lawful authority of their superiors. 1 Pet. 2:20, "To obey them in things unlawful." Acts 4:19, "To extol themselves above their betters." This is the sin of Antichrist. 2 Thess. 2:3-4, "Which (man of sin) exalteth himself against all that is called God." Lastly, the freedom of the Papists where they free children from the government of their parents. And subjects from the authority of their princes. So as they make it lawful for them to plot and procure their death. 1 Sam. 26:8-9, "Then said Abishai to David, God has closed your enemy into your hand this day. Now therefore I pray thee, let me smite him once with a spear to the earth, and I will not smite him again. And David said to Abishai, Destroy him not. For who can lay his hand on the Lord's anointed, and be guiltless?"

3. Ingratitude, and want of a loving affection towards parents, Matt. 15:5-6, "But you say, whosoever shall say to father or mother, By the gift that is offered by me, you may have profit, though he honor not his father or mother, shall be free." *cf.* 1 Tim. 5. 4.

Secondly, we offend against our equals in preferring ourselves before them, in talking or in sitting down, Matt. 20:20-21, 24, "Then came to him the mother of Zebedeus children, with her sons, worshipping him, and desiring a certain thing of him. And he said, What Would thou? And she said to him, Grant, that these my two sons may sit, the one at your right hand, and the other at your left hand, in your kingdom…and when the other ten heard this, they disdained at the two brethren."

Thirdly, toward our inferiors. 1. Through negligence in governing them, providing for their good estate. Hag. 1:4, "Is it time for yourselves

to dwell in your sealed houses, and this house to lie in waste?" Dan. 3:28, "This condemneth those mothers, which put forth their children to be nursed, having both sufficient strength, and store of milk themselves to nurse them." 1 Tim. 5:10, "If she has nourished her children." 2. By too much gentleness and lenity in correcting them. 1 Kings 1:5-6, "Then Adoniah the son of Haggith exalted himself, saying, I will be King. And his father would not displease him from his childhood, to say, why hast you done so?" 1 Sam. 2:22-25, "So Eli was very old, and heard all that his sons did to all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said to them. Why do you such things? for of all this people I hear evil reports of you. Do no more, my sons, for it is no good report that I hear, namely, that you make the Lord's people to trespass. Notwithstanding they obeyed not the voice of their father, because the Lord would slay them." 3. By too much cruelty and threatenings. Eph. 6:4, and 9, "And you fathers provoke not your children to wrath…And you masters do the same things to them, putting away threatenings.

Fourthly and lastly, a man offends against himself, when through his naughty behavior, he does obscure and almost extinguish those gifts which God has given him. Matt. 25:26. Or contrarily, when he is proud and too wise in his own conceit, Rom. 12:3, "For I say, through the grace that is given to me, to everyone that is among you, that no man presume to understand, above that which is meet to understand."

CHAPTER 25: CONCERNING THE SIXTH COMMANDMENT

The sixth commandment concerns the preservation of our neighbors life. The words are these. “Thou shalt not kill.”

The Resolution.

Kill. The part is here set for the whole, by a synecdoche. For killing signifies any kind of damaging the person of our neighbor.

The equity of this commandment appears by this, that man is created after the likeness of God, Gen. 9:6, “He that sheddeth man’s blood, by man shall his blood be shed. For in the image of God has he made man.” Again, all men are the same flesh. Isa. 58:7, “When you seest the naked cover him, and hide not your face from your own flesh.”

Neither ought we to be ignorant of this also, that it is unlawful for any private person, not called to that duty, to kill another. But a public officer may, that is, if he is warranted by a calling; so did Moses. Exod. 2:12, “And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sand.” Acts 7:25, “For he supposed his brethren would have understood, that God by his hand should give them deliverance.” And Phinehas, Num. 25:8, 11, “And he followed the man of Israel into the tent, and thrust them both through (*to wit, the man of Israel the woman*) her belly. So that the plague ceased from the children of Israel...Phinehas the son of Eleazer, has turned mine anger away from the children of Israel, while he was zealous for my sake among them. Therefore, I have not consumed the children of Israel in my jealousy.” And Elijah. 1 Kings 18:40, “And Elijah said to them, take the Prophets of Baal, let not a man of them escape. And they took them, and Elijah brought them to the brook Kishon, and slew them there.” And soldiers in battles waged on just causes, 2 Chron. 20:15, “Fear you not, neither be afraid of this great multitude. For the battle is not yours, but God’s.”

The negative part.

Thou shalt neither hurt, nor hinder, either your own, or your neighbors life.

The sins then that are referred to in this part are such, as are committed against our neighbor, or ourselves.

Against our neighbor, are these following. 1. In heart as, 1. Hatred against him, 1 John 3:15, “Who so hateth his brother, is a manslayer.” 2. Unadvised anger, Matt. 5:22, “I say to you, whosoever is angry with his brother unadvisedly, is in danger of judgment.” 3. Envy, Rom. 1:29, “Full of envy, murder, contention.” 4. Grudges, Jam. 3:14, “If you have bitter envying and strife in your hearts, rejoice not.” 5. Want of compassion and sorrow at our neighbors calamities. Amos 6:5-6, “They sing to the sound of the viole,” *etc.* but no man is sorry for the affliction of Joseph. 6. Frowardness, when we will not be reconciled to our neighbor. Rom. 1:30, “Such as can never be appeased, unmerciful.” 7. Desire of revenge, Psa. 5:6, “The Lord will abhor the bloody men and deceitful.”

2. In words: 1. Bitterness in speaking, Prov. 12:18, “There is that speaks words, like the pricking of a sword. But the tongue of wise men is health.” 2. Reproaches and railing, which is a casting of a man’s sins in his teeth which he has committed, or an objecting to him some inherent infirmities, Matt. 5:22, “Whosoever says to his brother, *Raca* shall be worthy to be punished by the Council, and whosoever shall say, *Fool*, shall be worthy to be punished with hell fire.” 2 Sam. 6:16, “As the ark of the Lord came into the city of David, Michal Saul’s daughter looked through a window, and saw King David leap and dance before the Lord, and she despised him in her heart. And Michal the daughter of Saul came out to meet David, and said, O how glorious was the king of Israel this day, which was uncovered today in the eyes of the maidens of his servants as a fool uncovereth himself.” 3. Contentions, when two or more strive in speech one with another, for any kind of superiority. 4. Brawlings in any conference. 5. Crying, which is any unseemly elevation of the voice against ones adversary. Gal. 5:19-20, “The works of the flesh are manifest, which are, emulations, contentions, seditions.” Eph. 4:31-32, “Let all bitterness, and anger, and wrath, crying and evil speaking be put away from you, with all maliciousness. Be courteous one to another.” Gen. 16:12, “He (*viz*. Ishmael) shall be a wild man, his hand shall be against every man, and every man’s hand against him.” 6. Complaints to every one of such as offer us injuries. Jam. 5:9, “Grudge not against one another, brethren, lest you be condemned.”

3. In countenance and gesture, all such signs, as evidently decipher the malicious affections lurking in the heart. Gen. 4:5-6, “His

countenance fell down. And the Lord said to Cain, Why art you so wroth?" Matt. 27:39, "They that passed by railed on him, nodding their heads."

Therefore is it, that derision is termed persecution. Gen. 21:9, "Sarah saw the son of Hagar the Egyptian mocking," *etc.* Gal. 4:29, "He that was born after the flesh, persecuted him that was born after the Spirit."

4. In deeds: 1. To fight with, or to beat our neighbor, and to maim his body. Lev. 24:19-20, "If any man cause any blemish in his neighbor. As He has done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth." 2. To procure any way the death of our neighbor, whether it is by the sword, famine, or poison, Gen. 4:8, "Cain rose up against his brother, slue him." 3. To exercise tyrannous cruelty in inflicting punishments. Deut. 25:3, "Forty stripes shall he cause him to have, and not past, lest if he should exceed, and beat him above that with many stripes, your brother should appear despised in your sight." 2 Cor. 11:24, "Of the Jews I received five times forty stripes save one." 4. To use any of God's creatures hardly. Prov. 12:10, "A righteous man regards the life of his beast, but the mercies of the wicked are cruel." Deut. 22:6, "If you find a birds nest in the way, in any tree, or on the ground, whether they be young, or eggs, and the dame sitting on the young, or on the eggs, you shalt not take the dame with the young, but shalt in any wise let the dame go and take the young to thee, that you may prosper and prolong your days." 5. To take occasion by our neighbors infirmities, to use him discourteously, to make him our laughing stock, or taunting recreation, Lev. 19:14, "Ye shalt not curse the deaf, nor put a stumbling block before the blind." 2 Kings 2:23, "Little children came out of the City, and mocked him, and said to him Come up you baldhead, come up you baldhead." 6. To injury the impotent, feeble, poor, strangers, fatherless or widows. Exod. 22:21-22, "Ye shalt not do injury to a stranger, neither oppress him. For you were strangers in the land of Egypt. Ye shall not trouble any widow, or fatherless child…ye shalt not be an usurer to the poor." Also to injury are these: 1. If we do not pay the laborer his due wage. Deut. 24:14-15, "Ye shalt not oppress an hired servant that is needy and poor, neither of your brethren, nor of the stranger that is within your gates. Ye shalt give him his hire for his day. Neither shall the sun go down on it. For he is poor, and therewith sustaineth his life. Lest he cry against you to the Lord, and it be sin to thee." 2. If you restore not the pledge of the poor. Exod. 22:26-27,

“If you take your neighbors raiment to pledge, you shalt restore it to him before the sun go down. For that is his garment only, and his covering for his skin.” 3. If we withdraw corn from the poor. Prov. 11:26, “He that withdraweth the corn, the people will curse him. But blessing shall be on the head of him that selleth corn.”

Again, this law is as well transgressed by not killing, when the law charges to kill, and by pardoning the punishment due to murder, as by killing when we should not. Num. 35:16 and 33, “If one smite another with an instrument of iron, that he die, he is a murderer, and the murderer shall die the death...The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.”

By this place also are combats of two men hand to hand, for deciding of controversies, utterly unlawful. 1. Because they are not equal means ordained of God to determine controversies. 2. In that it falls out in such combats that he is conqueror before man, who indeed is guilty before God.

This also condemns popish sanctuaries, and places of privilege. As churches, and the like, in which murderers shelter and shroud themselves from the danger of the law. For God expressly commands, Exod. 21:14, “That such an one shall be taken from his altar, that he may die.” And Joab, 1 Kings 2:34, “Touching the horns of the altar, was slain in the temple.”

Also in like sort belong such things as concern the soul of our neighbor. 1. To be a scandal or offence to the soul of our neighbor, either in life or doctrine, Matt. 18:7, “Woe be to the world because of offences. It is necessary that offences should come. But woe be to them by whom they do come.”

2. To minister occasions of strife and discord, which we then do: 1. When we cannot be brought to remit somewhat of our own right. 2. When we return snappish and crooked answers. 3. When we interpret everything amiss, and take them in the worst part. 1 Sam. 25:25, “ Nabal is his name, and folly is with him.” 2 Sam. 10:3, “And the Princes of the children of Ammon said to Hanun their Lord, Thinkest thou that David does honor your father, that He has sent comforters to thee? Has not David rather sent his servants to thee, to search the city, to spy it out, and to overthrow it? Wherefore Hanun took David’s servants and shaved off the

half of their beards, cut off their garments in the middle, even to their buttocks, and sent them away."

3. The Ministers sin against their neighbors is this, not to preach the word of God to their charge, that they by this might be instructed in the ways of life. Pro. 29:18, "Where there is no vision the people decay. But he that keeps the law is blessed." Isa. 56:10-11, "Their watchmen are all blind, they have no knowledge, they are all dumb dogs, they cannot bark. They lie sleeping, delight in sleeping. And these greedy dogs can never have enough, these shepherds they cannot understand. For they all look to their own way, every one for his advantage, for his own purpose." Ezek. 3:18, "When I shall say to the wicked, you shalt surely die, and you givest him not warning, the same wicked man shall die in his iniquity, but his blood will I require at your hands."

And not only not to preach at all, but to preach negligently, is utterly condemned. Jer. 48:10, "Cursed be he that does the work of the Lord negligently." Rev. 3:16, "Because you art lukewarm, and neither hot nor cold. It will come to pass, that I spew you out of my mouth." This reproves nonresidence of ministers, which is an ordinary absence of the minister from his charge. Namely, from that particular congregation committed to him. Isa. 62:6, "I have set watchmen on your walls, O Jerusalem, which all the day and all the night continually shall not cease. You that are mindful of the Lord keep not silence, give him no rest, until he repair, until he set up Jerusalem the praise of the world." Acts 20:28, *etc.* "Take heed therefore to yourselves, to all the flock of which the Holy Spirit has made you overseers, to feed the church of God, which He has purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Moreover, of yourselves shall men arise, speaking perverse things to draw disciples after them. Therefore watch and remember, that by the space of three years, I ceased not to warn every one night and day with tears." 1 Pet. 5:2-3, "Feed the flock of God, which depends on you, caring for it, not by constraint, but willingly. Not for filthy lucre, but of a ready mind, not as though you were Lord's over God's heritage, but that you may be ensamples to the flock." (*cf*. Ezek. 34:4.) The Council of Antioch, 17th canon: "If any Bishop by imposition of hands inducted into a charge, appointed to govern a people, do neglect to take on him that office, delays to go to the congregation, allotted to him. Such a one shall be prohibited

from the Lord's table, until he is enforced to attend on that charge, or at the least somewhat be determined by a complete assembly of the ministers of that province." The Council of Sardice, the 14th canon: "We remember that our brethren in a former assembly decreed, that if any lay-man remaining three Sabbaths or Lord's days, that is, three weeks in a city, did not in the same city frequent the Church assemblies, he should be excommunicated." If then such things are not allowable in laymen, much less in ministers, for whom it is neither lawful, nor convenient, without urgent necessity, to be absent from his parish Church longer than the time above mentioned. To this decree there was not one non placet, but everyone said, *It likes us well*. The 8th Council held at Constantine in the 24th canon decreed that ministers ought not to have their substitutes, or vicars, but in their own persons, with fear and cheerfullness, perform all such duties, as are required of them in the service of God. The Canon law does conclude the same things, Can. *Si quis vult. Distinct. 36. Debent indesinenter, etc.* "The Bishop (says the Canon) ought to be continually resident in God's Tabernacle, that they may learn something of God, and the people of them, while they read often, meditate on God's word." Again, in the Canons entitled, *Pontifices, Si quis in clero. Episcopos, qui dominici gregis suscipiunt curam, etc.* "The Bishops which take on them to feed God's flock, ought not to depart from their duty, lest they lose that excellent talent which God has bestowed on them, but rather strive with that one talent to get three more talents." And in the 80th canon of those which are termed the *Canons of the Apostles*, there is express mandate, that such, whether Bishop or Senior, who attends not on their office in the Church, shall forthwith be removed from that place. The Chalcedon Council, canon 10, "Let no man be ordained minister of two churches, in two several cities, but let him remain in that to which he was first called. And if for vain-glory he shall afterward go to a greater congregation, let him immediately be recalled to his first charge, and in that only exercise his ministry. But if one be called to another charge, let him simply give over the former, and have no interest in the same," *etc.*

There are notwithstanding the former testimonies, some cases, in which it is permitted to the minister, that he may be absent. If by his absence the congregation is not damaged. 1. Sickness. The Council of Mentz, 25th canon: "If a Bishop is not at home, or is sick, or on some exigent cannot be present at his parish, let him procure one who on

Sabbaths and festival days, will preach to his charge." And Augustine testifies in *Epist. 138* that he was absent on the same occasion.

2. Allowance of the church, to be absent for a time on some necessary and public commodity for the same. Col. 1:9, "Epaphras is their minister," but in 4:12, "he being absent saluteth them." And Ambrose though he was Bishop of Millan, yet went twice as an ambassador into France to make agreement between Maximus and Valentinian.

3. If by reason of persecution he is enforced to flee, see no hope to procure the safety of his people. This made Cyprian to be absent from Carthage, as he testifies in his Epistles. So much concerning sins against our neighbor. Now follow such sins as a man commits against his own person, as when a man does hurt, kill, or endanger himself. Matt. 16:24, "If any man will follow me, let him deny himself, take up his Cross, and follow me." Matt. 4:6, "He said to him, If you be the Son of God, cast yourself down headlong. For it is written, He shall give his angels charge over thee, and with their hands they shall lift you up, lest at," *etc.* "Jesus said to him. It is written again, you shalt not tempt the Lord your God." Therefore for a man to be his own executioner, though to escape a most shameful evil, is utterly unlawful and ungodly.

The affirmative part.

Thou shalt preserve the life of your neighbor. Also may we refer these duties:

1. Such as appertain to the person of our neighbor, concern, first his welfare both of body and mind; as to rejoice with them that rejoice. Rom. 12:15; Mark 10:21, "Then he answered and said to him, all these things I have observed from my youth. And Jesus beheld him, loved him." 2. His miseries, to be grieved with him for them. Rom. 12:15, "Mourn with those that mourn." Isa. 24:16, "And I said, My leanness my leanness, woe is me, the transgressors have offended, yes the transgressors have grievously offended." Psa. 119:136, "Mine eyes gush out with water, because men observe not your law." Again, we must help him as much as in us lies. Job 29:15, "I was an eye to the blind, and a foot to the lame." 2 Cor. 8:3, "To their power, yea, beyond their power, they were willing. And that we do, we must do speedily." Pro. 3:28, "Say not to your neighbor, go come again tomorrow, I will give thee, if you now have it." Lev. 19:17, "Ye shall plainly rebuke your neighbor," *etc.* 3. Concerning such injuries, as he offers to you. 1. You shall not be angry against him, on a small

occasion. Num. 12:3, “Moses was a meek man above all that lived on the earth.” Pro. 19:11, “The discretion of a man defers his anger, and his glory is to pass by an offence.” 2. You must be slow to wrath, never be angry, but for a most just cause. Mark 3:5, “The he looked round about on them angrily, mourning also for the hardness of their hearts.” Prov. 14:29, “He that is slow to wrath, is of great wisdom. But he that is of an hasty mind exalteth folly.” 3. Your anger must be but for a short while. Eph. 4:26, “Be angry and sin not, let not the sun go down on your wrath.” 4. Freely forgive an injury, do not revenge it. Eph. 4:32, “Be you courteous one to another, tender hearted, forgiving one another, even as God for Christ’s sake for gave you.”

4. His wants infirmities: 1. Avoid occasions where they may be stirred and laid open. Gen. 13:8-9, “Then said Abraham to Lot, Let there be no strife I pray you between you and me, neither between your heard men and mine; for we are brethren. Is not the whole land before thee? Depart, I pray thee, from me. If you wilt take the left hand, I will take the right. Or if you go to the right hand, I will take the left.” Gen. 27:44-45, “And tarry with him a while until your brothers fierceness be assuaged. And until your brothers wrath turn away from thee, and he forget the things which you hast done to him.” 2. Depart sometimes from your own right. Matt. 17:25-27, “What thinkest you Simon? of whom do the Kings of the earth take tribute, or poll money? of their children, or of strangers? Peter said to him, of strangers. Then said Jesus to him, Then are the children free. Nevertheless, lest we should offend them, go to the sea, and cast in an angle, take the first fish that comes up, and when you hast opened his mouth, you shall find a piece of 20 pence. That take and give it to them for me thee.” 3. To appease anger kindled. Which is done, 1. By overcoming evil with goodness. Rom. 12:21, “Be not overcome of evil, but overcome evil with goodness.” 2. By following after peace. 1 Pet. 3:11, “Decline from evil, and do good, seek peace, and follow after it.” 3. By courteous answers. Prov. 15:1, “A soft answer putteth away wrath. But grievous words stir up anger.” 1 Sam. 1:14-15, “Eli said to her, How long wilt you be drunken? put away your drunkenness from thee. Then Hannah answered, and said, Nay my Lord, but I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.” Philemon 1:5, “It may be that he therefore departed for a season, that you shouldest receive him forever.” 4. By overpassing some

wants and infirmities in men's words and deeds. Prov. 19:11, "It is a man's honor to pass by infirmities." 5. By covering them with silence 1 Pet. 4:8, "Above all things have fervent love amongst you, for love covereth a multitude of sins." Prov. 17:9, "He that covereth transgression seeks love. But he that repeats a matter, separates the prince." 6. By taking everything (if it is possible) in the best part. 1 Cor. 13:5, "Love thinks none evil."

This shows the lawfulness of truces, covenants, other agreements concerning peace, being made to avoid injuries, maintain ancient bounds, procure security in traffic, possessions, journeys, set pensions, commons for cattle, liberties of hunting, fishing, or fouling, getting fuel, or other necessaries for public commodities, if there be no unlawful conditions annexed to the same. And we may make this covenant not only with Christians, but for the maintenance of peace, with infidels also. That which is godly to be performed, is no less godly to be promised. But it is a note of true godliness, to be as much as may be, at peace with all men. Therefore, to promise peace by covenant, is very godly. We may see the experience of this in the lives of holy men. Gen. 21:22-24, 27, "At that same time Abimelech and Pichol his chief captain, spake to Abraham, saying, God is with you in all that you doest. Now therefore swear to me here by God, that you wilt not hurt me, nor my children, nor my children's children, *etc.* Then Abraham said, I will swear…Then Abraham took sheep beeves, and gave them to Abimelech. And they two made a covenant." Gen. 31:44-45, 53, "Now therefore come and let us make a covenant, I and thou, which may be a witness between me and thee. Then Laban said to Jacob, Behold this heap, and behold the pillar, which I have set up between me and thee…The God of Abraham, and the God of Nahor, and the God of their father be judge between us. But Jacob sware by the fear of his father Isaac."

2. Concerning his body, we are to regard it alive and dead. Being alive, we ought if need be: 1. To minister to it food and raiment. Matt. 25:41-42, 45, "Depart from me you cursed into everlasting fire, which is prepared for the devil his angels. For I was an hungered, and you gave me no meat; I thirsted, and you gave me no drink," *etc.* "In as much as you did it not to one of the lest of these, you did it not to me." 2. To lend our helping hand, when our neighbors body is in any danger. 1 John 3:16, "By this we perceived love, that he laid down his life for us, therefore, also ought we to lay down our lives for the brethren."

When a man is dead, we ought to commit the dead corps to the grave, as may appear by these arguments. 1. The instinct of Nature itself. 2. The examples of the Patriarchs, and other holy personages. Abraham buried Sarah. Gen. 23:19, “Jacob is buried by his sons.” Gen. 50:12, “Steven by religious and devout men,” Acts 8:2-3, “The Lord’s own approbation of burial, in that he numbereth it amongst his benefits. For the want of it is a curse.” Jer. 22:19, “He (*viz*. Jehoiakim) shall be buried as an ass is buried, even drawn and cast forth without the gates of Jerusalem. Therefore, rather than Moses should be unburied, the Lord himself did bury him.” Deut. 34:5-6, “Moses the servant of the Lord died in the land of Moab, according to the word of the Lord, And he buried him in a valley, in the land of Moab, over against Beth-peor, but no man knows of his sepulcher to this day.” 3. There is no dead carcass so loathsome as man’s, the which both argues the necessity of burial, and how ugly we are in the sight of God, by reason of sin. 4. The body must rise again out of the earth, that it may be made a perpetual mansion house for the soul to dwell in. 5. The bodies of the faithful are the temples of the Holy Spirit, and therefore must rise again to glory. 6. Burial is a testimony of the love and reverence we bear to the deceased.

A funeral ought to be solemnized after an honest and civil manner. Namely, agreeable to the nature, and credit as well of those which remain alive, as them which are dead. Concerning the living, they must see that, 1. their mourning is moderate, and such, as may well express their affection and love to the party departed. John 11:34-36, “He said, Where have you laid him? They answered, Lord come and see. Then Jesus wept. And the Jews said, Behold how he loved him.” 2. They must avoid superstition, and not surmise that funeral ceremonies are available to the dead. Such are the rites of the Church of Rome, as to be buried in a Church, especially under the altar, in a friar’s box. 3. They ought to take heed of superfluous pomp and solemnities, of all temptations of pride, that is most foolish, to be boasting of a loathsome and a deformed corps. Isa. 22:15-16, “So says the Lord God of hosts, Go get you to that treasurer, to Shebnah the steward of the house, and say, What hast you to do here? and whom hast you here? that you shouldest here hew you out a sepulcher; as he that heweth out his sepulcher in an high place, or that graveth an habitation for himself in a rock.”

To this commandment belongs these duties. 1. Before the vintage or harvest, we ought to permit any man, for the repressing of hunger, to gather grapes, or pluck off the ears of corn in the field. Deut. 23:24-25, “When you comest into your neighbors vine-yard, then you may eat grapes at your pleasure, as much as you wilt. But you shalt put none in your vessel. When you comest into your neighbors corn, you may pluck the ears with your hand, but you shalt not move a sickle to your neighbors corn.” Matt. 12:1, “Jesus went on the Sabbath day through the corn, his disciples were an hungered, began to pluck the ears of the corn, and to eat,” *etc.* 2. In the vintage, time of harvest, we ought neither to leave the trees naked of grapes, nor rake up after the reaping, ears of corn. But to leave the after-gatherings for the poor. Lev. 23:22, “When you reap the harvest of your land, you shalt not rid clean the corners of your field when you reapest. Neither shalt you make after-gatherings of your harvest; but shalt leave them to the poor, and to the stranger. I am the Lord your God.” Ruth 2:8-9, “Go to none other field to gather, neither go from hence, but abide here by my maidens. So she gleaned in the field until evening.”

3. Concerning the soul of our neighbor. 1. We must seek all means to win him to the profession of Christian Religion. 1 Cor. 10:33, “I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved.” Heb. 10:24, “Let us consider one another, to provoke to love, and to good works.” 2. We must live among men without offence. 1 Cor. 10:32, “Give no offence, neither to the Jews, nor to the Grecians, nor to the Church of God.” 1 Cor. 8:13, “If meat offends my brother, I will eat no flesh while the world standeth, that I may not offend my brother.” 3. The light of our good life, must be as a lantern to direct the ways of our neighbors. Acts 24:14-16, “This I confess to thee, that after the way (which they call heresy) so worship I the God of my fathers, believing all things which are written in the Law and the Prophets. And have hope towards God, that the resurrection of the dead, which they themselves look for also, shall be both of just and unjust. And herein I endeavor myself to have always a clear conscience toward God, and towards men.” 4. If our neighbor offends, we are to admonish him. 1 Thess. 5:14, “We desire you brethren, admonish them that are unruly. Comfort the feeble mind. Bear with the weak, be patient towards all men.” 5. If our neighbor *runs in the ways of God’s commandment* (as David speaks) we ought to encourage him in the same.

4. We may refer such things to this commandment, as appertain to the peculiar preservation of every several man's life. 1. Recreation, which is an exercise joined with the fear of God, conversant in things indifferent, for the preservation of bodily strength, and confirmation of the mind in holiness. Eccl. 2:2, "I said of laughter, thou art mad; and of joy, what is this that you doest?" Isa. 5:12, "The harp, viol, timbril, and pipe, and wine, are in their feasts, but they regard not the work of the Lord, neither consider the works of his hands." 1 Cor. 10:7, "Neither be you idolaters, as were some of them, as it is written. The people sat down to eat and drink and rose up to play." Luke 6:25, "Who be to you that laugh. For you shall wail and weep." Deut. 12:7, "There you shall eat before the Lord your God, and you shall rejoice in all that you put your hands unto, both you and your households, because the Lord your God has blessed thee." To this end have the word of God permitted shooting. 2 Sam. 1:18, "He bade them teach the children of Judah to shoot, as it is written in the book of Jashur." And musical consort. Neh. 7:67, "Besides their servants and maids which were seven thousand, three hundred, and seven and thirty. They had two hundred, and five and forty singing men, and singing women. And putting forth of riddles." Judges 14:12-14, "Sampson said to them, I will now put forth a riddle to you, if you can declare it to me within seven days of the feast, and find it out, I will give you thirty sheets, and thirty change of garments. And they answered him, Put forth your riddle, that we may hear it. And he said to them, Out of the eater came meat, and out of the strong came sweetness. And they could not in three days expound the riddle." And hunting of wild beasts. Song of Songs 2:15, "Take us the foxes, the little foxes which destroy the vines. For our vines have small grapes." Lastly, the searching out, or the contemplation of the works of God. 1 Kings 4:33, "And he spake of trees, from the Cedar tree that is in Lebanon, even to the hyssop that springeth out of the wall. He spake also of beasts, and of fowls, and of creeping things, and of fishes." 2. Medicine, the use of which is holy, if before the receipt of it, a man craves remission of his sins, and reposes his confidence only on God, *not on the means*. Matthew 9:2, "And loe, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the sick of the palsy, Son, be of good comfort, your sins are forgiven thee." And verse 6, "Then he said to the sick of the palsy, Arise, take up your bed and walk to your house." John 5:5, 8, 14, "A certain man was there which had been diseased eight and

thirty years. Jesus said to him, Take up your bed and walk. After that Jesus found him in the temple, and said to him, Behold, you art made whole. Sin no more, lest a worse thing come to thee." 2 Chron. 16:12, "And Asa in the nine and thirtieth year of his reign, was diseased in his feet, and his disease was extreme. Yet he sought not to the Lord in his disease, but to the medicine." 3. Avoiding of an injury, offered by some private person. This, if it is against an unruly and unstayed adversary, and the defense is faultless, is very lawful, and is so far from private revenge, that it is to be accounted a just defense. The defense is then faultless, when a man assaults his adversary, as that he neither purposes his own revenge, or his enemies hurt, but only his own safety from that imminent danger,

A doubt. Whether a man may flee in the time of a plague? *Answer.* Such as are hindered by their calling may not; as Magistrates, and Pastors, having charge of souls. Yet free men not bound by calling, may flee. Reason 1. A man may provide for his own safety, if it is not to the hindrance of another. 2. A man may flee from wars, famines, floods, fire and other such dangers. Therefore he may do so during the plague. 3. There is less danger of sickness, the more the multitude of people is diminished. Objection 1. To flee is a token of distrust. *Answer.* This diffidence is no fault of the fact, but of the person. 2. It is offensive. *Answer.* The offence is taken, not given. 3. To flee is to forsake our neighbor against the rule of charity. *Answer.* It is not, if kinsfolk and Magistrates are present. 4. Men are to visit the sick by God's appointment. *Answer.* Lepers were excepted among the Jews, and so likewise they in these days which are infected with a disease, answerable to the leprosy, namely, if it is dangerously contagious.

CHAPTER 26: OF THE SEVENTH COMMANDMENT

The seventh commandment shows how that we should preserve the chastity of ourselves, and of our neighbor.

The words are these:

Thou shalt not commit adultery.

The Resolution.

Adultery. To commit adultery, signifies as much, as to do anything, what way soever, where the chastity of ourselves, or our neighbors may be stained, Matt. 5:28.

The negative part.

Thou shalt no way either hurt, or hinder your neighbors chastity.

In this place are prohibited:

1. The lust of the heart, or the evil concupiscence of the flesh. Matt. 5:28, “I say to you, whosoever looketh on a woman to lust after her, He has already committed adultery with her in his heart.” Col. 3:5, “Mortify your members which are upon earth; fornication, uncleanness, the inordinate affection, evil concupiscence.”

2. Burning in the flesh, which is an inward fervency of lust, where the godly motions of the heart are hindered, overwhelmed, and as it were, with contrary fire, burnt up. 1 Cor. 7:9, “If they cannot abstain, let them marry, for it is better to marry then to burn.”

3. Strange pleasures about generation, prohibited in the word of God. Of these there are many.

1. With beasts. Lev. 18:23, “Ye shalt not lie with any beast to be defiled therewith; neither shall any woman stand before a beast to lie down thereto. For it is an abomination.”

2. With the devil, as witches do by their own confession. For why should not a spirit as well have society with a witch, as to eat meat?

3. With one of the same sex. Lev. 18:22, “Thou shalt not lie with the male, as one lieth with a woman. For it is abomination.” This is a sin which they commit, whom God has given over into a reprobate sense. Rom. 1:26-27, “For this cause God gave them up to vile affections. For even their women did change their natural use, into that which is against

nature. And the men left the natural use of the woman, and burned in their lusts one toward another, man with man wrought filthiness." It was the sin of Sodom, Gen. 19, where it was so common, that to this day it is termed *Sodomy*.

4. With such as are within the degrees of consanguinity, or affinity, prohibited in the word of God. Lev. 18:6, "None shall come near to any of the kindred of his flesh, to uncover her shame, I am the Lord."

5. With unmarried persons. This sin is termed fornication. Deut. 22:28-29, "If any man find a maid that is not betrothed, and take her and lie with her, and they be found. Then the man that lay with her, shall give to the maids father fifty shekels of silver, and she shall be his wife, because He has humbled her. He cannot put her away all his life." 1 Cor. 10:8, "Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand."

6. With those, of which one is married, or at the least betrothed. This sin is called adultery. And God has inflicted by his word the same punishment on them, which commit this sin, after they are betrothed, as he does on such as are already married. Deut. 22:22-24, "If a man be found lying with a woman married to a man, then shall they die even both twain. To wit, the man that lay with the wife, and the wife. So you shalt put away evil from Israel. If a maid be betrothed to a husband, and a man find her in the town and lie with her. Then shall you bring them both out to the gates of the same city, and shall stone them to death with stones." This is a marvelous and great sin, as may appear in that it is the punishment of Idolatry. Rom. 1:23, "They turned the glory of the incorruptible God, to the similitude of the image of a corruptible man," *etc.* And verse 24, "Wherefore God gave them up to their hearts lusts, to uncleanness." Yes this sin is more heinous then theft. Prov. 6:30, 32, "Men do not despise a thief, when he stealeth to satisfy his soul, when he is hungry…But he that committeth adultery with a woman, is destitute of understanding, he that does it, destroyeth his own soul." Again, the adulterer breaks the covenant of marriage, which is God's covenant. Proverbs 2:17, "Which forsaketh the guide of her youth, and forgetteth the covenant of her God. adulterers are dishonest with their own bodies." 1 Corinthians 6:18, "Flee fornication, every sin that a man does, is without the body. But he that committeth fornication, sinneth against his own body." And bereave their neighbors of a great and unrecoverable benefit; namely of chastity. As for

the children which are begotten in this sort, they are shut out from that preeminence, which they otherwise might obtain in the congregation. Deut. 23:2, “A bastard shall not enter into the Congregation of the Lord. Even to his tenth generation shall he not enter into the Congregation of the Lord.” He makes his family a stigma, as appears in David, whose adultery was punished by Absalom’s lying with his father’s concubines. 2 Samuel 16:21, “Achitophel said to Absalom, Go to your fathers concubines, which He has left to keep the house. Job 31:9-10, “If mine heart has been deceived by a woman, or if I have laid wait at the door of my neighbor. Let my wife grind to another man. And let other men bow down on her.” Man’s posterity feels the weight of this sin.” Job 31:12, “This (adultery) is a fire that shall devour to destruction, and which shall root out all mine increase.” To conclude, though this sin is committed never so closely, yet God will reveal it. Num. 5 from the 12th verse to the 23rd. And it usually has one of these two, as companions. Namely, dullness of heart; or a marvelous horror of conscience. Hos. 4:11, “Whoredom and wine, take away their heart.”

As for the Patriarch’s polygamy, or marrying of many wives, although it cannot be defended, yet it may be excused. Either because it served to the enlarging of the number of mankind, when there were but few, or at the least, to the propagation of the church of God.

7. With man and wife. They abuse their liberty; if they know each other so long as the woman is in her flowers. Ezek. 22:10, “In you have they discovered their father’s shame. In you have they vexed her that was polluted in her flowers.” Leviticus 18:10, “Ye shalt not go to a woman to uncover her shame, as long as she is put apart for her disease.” Ezek. 18:6, “If a man have not laid with a menstruous woman, or using marriage bed intemperately.” See Ambrose in *lib. de Philos.* which Augustine cites in *lib. 2 contra Julian.* He says, *That he committeth adultery with his wife, who in the use of wedlock have neither regard of seemliness nor honesty*. Hierome in his first book, against Jovinian says, “A wise man ought to love his wife in judgment, not in affection. He will not give the bridle to head-strong pleasure, nor headily company with his wife. Nothing (says he) is more shameless, then to love a wife as though she were a strumpet.”

8. Nocturnal pollutions, which arise from an immoderate diet, or unchaste cogitations, having been done before in the day. Deut. 23:10. Onan’s sin (Gen. 38:8) was not much unlike these.

9. Effeminate wantonness, where occasions are sought to stir up lust. Gal. 5:19, “The works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness.” Occasions of lust are, 1. eyes full of adultery. 2 Pet. 2:14, “Having eyes full of adultery, and that cannot cease to sin.” 2. Idleness. 2 Sam. 11:2, “When it was evening tide, David arose out of his bed, and walked on the roof of the Kings Palace. And from the roof he saw a woman washing herself and the woman was very beautiful to look upon. And David sent, and inquired what woman it was. And one said, Is not this Bathsheba the daughter of Eliham, wife to Uriah, the Hittite? Then David sent messengers, and took her away. And she came to him, and he lay with her.” 3. Riotous and lascivious attire. 1 Tim. 2:9, “The women shall array themselves in comely apparel, with shamefastness and modesty, not with broidered hair, or gold, or pearls, or costly apparel, but (as becomes women that profess the fear of God) with good works.” Isa. 3:16, “Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins.” And it is no marvel if the prophet is so sharp against excessive and wanton apparel. For this is, 1. a lavish and prodigal wasting of the benefits of God, which might well be employed on better uses. 2. It is a testimony, and as it were, the cognizance or ensign of pride, where a man would have himself in greater reputation then another. 3. It is a note of great idleness and slothfulness. For commonly, such as bestow much time in tricking and trimming themselves up, quite neglect other business, of all things. 4. It argues levity, in devising every day some new fashion, or imitating that which others devise. 5. It makes a confusion of such degrees and callings as God has ordained, when as men of inferior degree and calling, cannot be by their attire, discerned from men of higher estate. 4. Fullness of bread and meat, which provoke lust. Ezek. 16:49, “This was the iniquity of your sister Sodom, pride, fullness of bread, and

idleness was in her, and in her daughters." Luke 16:19, "There was a certain rich man, which was clothed in purple and fine linen, and fared well and delicately every day." Rom. 13:13, "Walk honestly, as in the day time, not in gluttony or drunkenness, neither in chambering wantonness." 5. Corrupt, dishonest, and unseemly talk. 1 Cor. 15:33, "Err not, evil talk corrupteth good manners." Such are vain love songs, ballads, interludes, and amorous books. This is the thing we are carefully to shun in the reading of poets, yet so, as mariners do in navigation, who do not forsake the sea, but decline and fly from the rocks. 6. Lascivious representations of love matters, in plays and comedies. Eph. 5:3-4, "Fornication and all uncleanness, let it not once be named among you, as it becomes saints, neither filthiness, nor foolish talking, neither jesting, which are things not comely." 7. Indecent and unseemly pictures. 1 Thess. 5:22, "Abstain from all appearance of evil." 8. Lascivious dancing of man and woman together. Mark 6:22, "The daughter of the same Herodias came in and danced, and pleased Herod," *etc.* 9. Company with effeminate persons. Prov. 7:25, "Let not your heart decline to her ways. Wander you not in her paths." 10. To appoint some light or sheet-punishment of adultery, such as that Romish Synagogue does. For it is nothing else, but to open a gap for other lewd persons to run headlong into the same impiety.

The affirmative part.

Thou shalt preserve the chastity of your neighbor.

Chastity is the purity of soul and body, as much as belongs to generation. The mind is chaste, when it is free, or at the least, freed from fleshly concupiscence. The body is chaste, when it does not put in execution the concupiscence of the flesh. 1 Thess. 4:3, "This is the will of God, even your sanctification, and that you should abstain from fornication." 4. That every one of you should know how to possess his vessel in holiness and honor. 5. And not in the lust of concupiscence, even as the Gentiles, which know not God. 1 Cor. 7:34, "The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit."

There are two special virtues which preserve chastity, modesty, and sobriety. Modesty is a virtue, which keeps in each work an holy decorum, or comeliness. And it is seen, 1. in the countenance and eyes, namely, when they neither express, nor excite the concupiscence of the heart. Job 31:1, "I made a covenant with mine eye, why then should I think

on a maid?" Gen. 24:64-65, "Rebekah lifted up her eyes and when she saw Isaac, she lighted down from the camel. So she took a veil, and covered her face." Prov. 7:13, "She caught him, and kissed him, and with an impudent face said to him," *etc.* 2. In words. When a man's talk is decent, in speaking of such things, as by reason of our sin are become shameful. Gen. 4:1, "Then Adam knew Eve his wife. Who," *etc.* Psalm. 51:1, "A Psalm of David, when the Prophet Nathan came to him, after he had gone into Bathsheba." Isa. 7:20, "In that day shall the Lord shave with a razor that is hired, even by them beyond the river, by the King of Ashur, the head, and the hair of the feet, and it shall consume the beard." Judg. 3:24, "When he was gone out, his servants came. Who seeing that the doors of the parlor were shut, they said, Surely he covereth his feet, (that is, he does his easement) in his summer chamber." Again, a man's talk must be little. Matt. 12:19, "Behold my servant whom I have chosen, he shall not strive, nor cry, neither shall any man hear his voice in the streets." Prov. 10:19, "In many words there cannot want iniquity. But he that refraineth his lips, is wise." And it is a note of a strumpet to be a jester, and loud tongued. Prov. 7:11, "She is babbling and loud." 3. In apparel, we must observe a holy comeliness. Titus 2:3, "The elder women must be of such behavior, as becomes holiness." Holy comeliness, is that which expresses to the eye the sincerity, that is, the godliness, temperance, and gravity either of man or woman. This decency will more plainly appear, if we consider the ends of apparel, which are in number five. 1. Necessity, to the end that our bodies may be defended against the extremity of parching heat, and pinching cold. 2. Honesty, that that deformity of our naked bodies might be covered, which immediately followed the transgression of our parents. 3. Commodity, where men, as their calling, work, and trade of life is different, so do they apparel themselves. And heree it is, that some apparel is more decent for certain estates of men, then others. 4. Frugality, when a man's attire is proportionable to his ability and calling. 5. Distinction of persons, as of sex, ages, offices, time and actions. For a man has his set attire, a woman hers, a young man is appareled on this fashion, an old man on that. And therefore it is unseemly for a man to put on a woman's apparel, or a woman the man's. Deut. 22:5, "The woman shall not wear that which pertaineth to the man, neither shall a man put on woman's raiment. For all that do so, are an abomination to the Lord your God."

To set down precisely out of God's word, what apparel is decent, is very hard. Wherefore in this case, the judgment practise of modest, grave, and sincere men, in every particular estate, in most to be followed, and men must rather keep too much within the bounds of measure, then to step one foot without the precincts. 4. In purging the excrements of nature, care must be had, that they must be cast forth into some separate closed place, there also covered. Deut. 23:12-14, "Ye shalt have a place without the host, whither you shalt resort, And you shalt have a paddle among your weapons, and when you would sit down without, you shalt dig therewith, and returning, you shalt cover your excrements. For the Lord your God walketh in the midst of the camp to deliver thee. Therefore your host shall be holy, that he see no filthy thing in thee, and turn away from thee." 1 Sam. 24:4, "And he came to the sheep coats by the way, where there was a cave, and Saul went in to cover his feet."

Sobriety is a virtue which concerns the usage of our diet in holiness. For the better observation of it, these rules may serve. 1. The chiefest at the banquet, let him consecrate the meats to God, by saying grace. 1 Sam. 9:13, "The people will not eat, until he (that is, Samuel) come because he will bless the sacrifice." And then eat they that are bidden to the feast. Mark. 6:39, "He commanded them to make them all sit down by companies on the grass, *etc*., And verse 41, "And he took the five loaves and two fishes, and looked up to heaven, and gave thanks." Acts 27:35, "When he had So said, he (that is Paul) gave thanks in the presence of them all, and when he had broken bread, he began to eat." 2. It is lawful to furnish a table with a store of dishes, not only for necessity, but also for the good entertainment of a friend, and for delight. Luke 5:29, "Levi made him (that is, Jesus) a great feast in his own house, where there was a great company of publicans, and of others that sat at table with him." Psa. 104:15, "He giveth wine that makes glad the heart of man, and oil to make the face shine, and bread that strengtheneth man's heart." John 12:2-3, "There they made him a supper, and Martha served, but Lazarus was one of them that sat at table with him. Then took Mary a pound of ointment of Spikenard very costly, and anointed Jesus feet." 3. Choose the lower room at a banquet, and rather than be troublesome, sit where the master of the feast assigns you. Luke 14:7-10, "He spake a parable to the guests, when he marked how they chose out the chief room, and said, When you shalt be bidden of any man to a wedding, set not yourself down in the chiefest

place, lest a more honorable man then you be bidden of him. And he that bade both him and thee, come and say, Give this man room. But go and sit down in the lowest room, that when he that bade thee, comes, he may say to thee, Friend, sit up higher." Prov. 25:6, "Stand not in the place of great men," *etc.* And verse 6, " Man must eat at due times, not at unseasonable hours". Eccles. 10:16-17, "Woe be to thee, O land, when your princes eat in the morning. Blessed art thou, O land when your Princes eat in time." 5. Man must eat and drink moderately, so that the body may receive strength by this, and the soul be more fresh and lively, to perform the actions of godliness. Luke 21:34, "Take heed to yourselves; least at any time your hearts be oppressed with surfeiting and drunkenness." Prov. 23:29-30, "To whom is woe?" *etc.* "Even to them that tarry long at wine, to them that go and seek mixed wine. Look not you on the wine when it is red, and when it shows his color in the cup, and goeth down pleasantly," *etc.* Prov. 25:16, "If you hast found honey, eat that is sufficient for thee, lest you be over full and vomit." Prov. 31:4-5, "It is not for Kings to drink wine, nor for Princes strong drink. Lest he drink and forget the decree, and change the judgment of all the children of affliction." 6. We must then especially regard these things, when we eat at great men's tables. Pro. 23:1-3, "When you sittest to eat with a ruler, consider diligently what is before thee. Put the knife to your throat, if you be a man given to your appetite. Do not be desirous of his dainty meats; for it is a deceiveable meat." 7. Godly mirth at dinner is tolerable. Acts 2:46, "They did eat their meat together with gladness and singleness of heart." 8. Table talk (according as occasion of talk is offered) must be such as may edify one another. Such was Christ's talk at the Pharisees table, Luke 14. from verses 1-16 and note verse 9. After the banquet was ended, the broken meat was not lost, but reserved, John 6:12, "When they were satisfied, he said to his disciples, Gather up the broken meat which remaineth, that nothing be lost." 10. At a feast leave some things for others. Ruth. 2:14, "She did eat, and was sufficed, and left of it."

Chastity is double: one of single life, another in wedlock. They that are single, must, 1. with great care keep their affections and bodies in holiness. Psa. 119:9, "How shall a young man purge his ways? by directing the same after your word." 1 John 2:13-14, "I write to you fathers, because you have known him that is from the beginning. I write to you young men, because you have overcome that wicked one. I write to you babes, because

you have known the father." Eccles. 12:1, "Remember your creator in the days of your youth, while the evil days come not, nor the years approach, in which you shalt say, I have no pleasure in them." 2. They must fast often. 1 Cor. 9:27, "I beat down my body, and bring it into subjection, least by any means, after I have preached to others, I myself should be reproved." 3. They must take heed they burn not in lust. For, 1 Cor. 7:9, "It is better to marry, then to burn."

Chastity in wedlock, is when the holy pure use of wedlock is observed. Heb. 12:4, "Marriage is honorable among all, and the bed undefiled, but whoremongers and adulterers God will judge." To preserve purity in wedlock, these cautions are profitable. 1. Contracts must be in the Lord, and with the faithful only. Mal. 2:11, "Judah has transgressed, and an abomination is committed in Israel, and in Jerusalem. For Judah has defiled the holiness of the Lord which he loved, and has married the daughter of a strange god." 1 Cor. 7:39, "If her husband be dead, she is at liberty to marry with whom she will, only in the Lord." 2. Both parties must separate themselves in the time of a woman's disease, and at appointed fasts. Ezek. 18:6; 1 Cor. 7:5, "Defraud not one another, except it be with consent for a time, that you may give yourselves to fasting and prayer, and again come together, that Satan tempt you not for your incontinency." 3. Wedlock must be used rather to suppose, then to satisfy that corrupt concupiscence of the flesh, and especially to enlarge the Church of God, which is done by an holy seed. Rom. 13:14, "Put on the Lord Jesus Christ, and take not care of the flesh to satisfy the lusts of it." 4. It must be used with prayer thanksgiving. 1 Tim. 4:3-4.

CHAPTER 27: OF THE EIGHTH COMMANDMENT

This commandment concerns the preservation of our neighbors goods. The words are these:

Thou shalt not steal.

The Resolution.

Steal. To steal, is properly to convey anything closely from another. Gen. 31:20. “Jacob stole away the heart of Laban the Aramite.” In this place it signifies generally, to wish that which is another man’s, to get it by fraud, and any way to impair his wealth.

The negative part.

Thou shalt neither be wanting to preserve, nor a means to hinder or hurt your neighbor’s goods.

In this place these sins are forbidden. 1. Inordinate living, whether it is in no set calling. Or being idle, in which by neglecting their duties, such persons misspend their time, goods, and revenues. 2 Thess. 3:11, “We hear that there are some among you which walk inordinately, and work not at all, but are busy bodies.” Gen. 3:19, “In the sweat of your brows shalt you eat your bread, until you return to the earth.” 1 Tim. 5:8, “If there be any that provideth not for his own, especially for them of his household, he denies the faith, and is worse than an infidel.”

2. Unjust dealing, which is either in heart, or deed. Unjust dealing in heart, is named covetousness. Matt. 15:19, “Out of the heart come evil thoughts, murders, adulteries, fornications, thefts,” *etc*. Covetousness is idolatry. Eph. 5:5, “We know that no covetous person, which is an idolater, shall enter into the kingdom of Christ and of God.” Yes, it is the very root of all evil, not begetting, but nourishing all kinds of sin. 1 Tim. 6:10, “The love of money is the root of all evil, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrows.”

Unjust dealing in deed is in bargaining, or out of bargaining. Unjust dealing in bargaining has many branches. 1 Thess. 4:6, “Let no man oppress, or deceive his neighbor in a bargain. For God is the avenger of such things.”

1. To sell, or bargain for that which is not saleable. Of this kind, 1. is the gift of the Holy Spirit, which cannot be bought with money. Acts 8:15ff, “When Simon saw, that through laying on of the Apostles hands, the Holy Spirit was given, he offered them money, Saying, give me also this power, that on whomsoever I lay the hands, he may receive the Holy Spirit…Then Peter said to him, your money perish with thee, because you thinkest that the gift of God may be obtained with money.” 2. Church goods are not saleable. Therefore it is not to be allowed, for men to sell or alienate them from the Church. Prov. 20:25, “It is destruction for a man to devour that which is sanctified, and after the vows to enquire.” Mal. 3:8, “Church goods are the possession of the Lord.” 3. Whatsoever is unprofitable either to the Church or Commonwealth, must not be sold.

2. All colored forgery and deceit in bargaining. As, 1. using false accusation. Luke 19:8, “And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.” 2. When men sell that, which is counterfeit, for good. As copper for gold, and mingle any ways bad with good, making show only of the good. Amos 8:4-6, “Hear this you that swallow up the poor, saying, when will the new month be gone,” *etc.* that we may sell the refuse of the wheat. 3. When men falsify their measures and weights. Deut. 25:13-15, “Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.” Lev. 19:35-36, “Ye shall not do unjustly in judgment, in line, in weight, or in measure. Ye shall have just balances, true weights, a true Epha, and a true Hin.” Amos 8:4, “Hear this, you that say, When will the Sabbath be gone, that we may sell corn, and make the epha small, and the shekel great, and falsify the weights by deceit?”

3. When the buyer conceals the goodness of the thing, or the seller the faults of it, and blindfolds the truth with counterfeit speeches. Matt. 7:12, “ Whatsoever you would that men should do to you, even so do to them. For this is the law and the Prophets.” Prov. 20:14, “It is naught, it is naught, says the buyer, but when he is gone apart, he boasteth.”

4. When in buying and selling the people are oppressed. And this is done, 1. when the just price of things is raised. For in bargaining, it is

not lawful to purse one penny, without the giving of a penny worth. 2. Saying a sale is on a set day, which is, when the day is given, that the price may be enhanced. For what is this, I pray, but to sell time, and to take more of our neighbor then what is right? 3. To engross, which is to buy up all of one commodity into your own hands, that when no other have any of the same, you may sell it at your own price. 4. To become bankrupt, that you may be enriched by the damages, and goods of other men. 5. Not to restore that, which was lent to one, pledged to one, or found by him. Ezek. 18:7, "Neither has oppressed any, but have restored the pledge to his debtor. He that have spoiled none by violence," *etc*. 6. To delay any kind of restitution from one day to another. Prov. 3:28, "Say not to your neighbor, Depart, and come again, tomorrow I will pay you, when you may do it then." Psa. 37:21, "The wicked man borroweth, and payeth not again, but the righteous is merciful and lendeth." 7. To practise usury. Psa. 15:5, "Which have not put his money to usury." Exod. 22:25, "If you lendest money to my people, to the poor man which dwelleth with thee, be not to him as an usurer, lay not usury on him."

Usury, is a gain exacted by covenant, above the principal, only in lieu and recompense of the lending of it. Usury being considered as it is so described, is quite contrary to God's word, and may very fitly be termed *biting lucre*. Exod. 22:14-15, "If any man has borrowed anything of another, whatever is hurt or dies, if the owner of the thing is not present, let him be recompensed. If he is present, recompense him not. If it be hired for a price, it is sold for the same price." Ezek. 18:8, "He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man." 2 Cor. 8:13-14, "Neither is it that other men should be eased and you grieved. But on like condition at this time, your abundance supplieth their lack, that also their abundance may be for your lack. That there may be equality."

And this usury, positive laws do not only restrain, but not allow.

Question. Is it not lawful to take at some time above the principal?

Answer. Yes surely, with these conditions. 1. If a man take heed that he exact nothing, but that which his debtor can get by good and lawful means. 2. He may not take more than the gain, no not all the gain, nor that part of the gain which drinks up the living of him that uses the money. 3.

He must sometimes be so far from taking gain, that he must not require the principal, if his debtor is by unfair casualties brought behind, and it is also plain that he could not make, no not by great diligence, any commodity of the money borrowed.

The reasons why a man may take sometimes above the principal, are, 1. That which the debtor may give, having himself an honest gain besides, and no man in anyway damaged, that the creditor may safely receive.

2. It is convenient, that he which have money lent him, and gains by it, should show all possible gratitude to him, by whose goods he is enriched.

3. It is often for the benefit of the creditor, to have the goods in his own hands which he lent.

Objection. Money is not fruitful, therefore it is unlawful to receive more than we lent out.

Answer. Although money in itself is not fruitful, yet it is made very fruitful by the borrowers good use, as ground in which is not fruitful except it is tilled.

Last of all, when a man detains the laborers wages, Jam. 5:4, “Behold, the hire of the laborers (which have reaped your fields, which is of you kept back by fraud) crieth, and the cries of them which have reaped, are entered into the ears of the Lord of hosts.”

Unjust dealing out of bargaining, is likewise manifold. 1. To pronounce false sentence or judgment for a reward, either proffered, or promised. Isa. 1:23, “The Princes are rebellious, and companions of thieves. Every one loveth gifts, and follows after rewards. They judge not the fatherless, neither does the widows cause come before them.” This is the Lawyer’s and Judge’s sin. 2. To feed, or clothe stout and lusty rogues or beggars. 2 Thess. 3:10, “When we were with you, we enjoined you this, that if any would not labor, the same should not eat.” What then do you think, must those licensed rogues and beggars by authority, I mean, all idle Monks and Abby-lubbers have? Socrates in the *Tripartite History*, says plainly, that that Monk which does not labor with his hands, is no better than a thief. 3. Gaming for money and gain. For you may not enrich yourself by impoverishing your brother. This gaming is far worse than usury, and in a short while will more enrich a man. 4. To get money by unlawful arts; such are magic, judicial astrology, stage-plays, and such

like. Eph. 4:28, “Let him that have stolen, steal no more, but rather let him labor, working with his own hands the thing that is good, that he may give to him that have need.” Deut. 18:11. Eph. 5:3; 1 Thess. 5:22, “Abstain from all appearance of evil.” 5. To filch or pilfer the least pin or point from another, though it is for the greatest good. Mark. 10:19, “Thou shalt not steal,” you shall not burden any man. Rom. 3:8, “And (as we are blamed, and as some affirm that we say) why do we not do evil that good may come of it? whose damnation is just.” 6. To remove ancient bounds. Prov. 22:28, “Thou shalt not remove the ancient bounds which your fathers have made.” Hos. 5:10, “The Princes of Judah are like them which remove the bounds.” 7. To steal other men’s servants, or children, to commit sacrilege, or robbery. 1 Tim. 1:10, “To whoremongers, buggerers, and menstealers.” Josh. 7:19. Achans theft. 1 Cor. 6:10, “Neither thieves, nor covetous persons, nor robbers,” *etc.* shall inherit the kingdom of God. For robberies, these sorts of men especially are famous. Thieves by the high ways, pirates on the seas, soldiers who are not content with their pay, and whoever they are that by main force take that which is none of their own. Luke 3:14, “The soldiers asked him saying, What shall we do? he said, Do violence to no man, neither accuse any man falsely, and be content with your wages.” 8. To conspire with a thief whether by giving advice how he may compass his enterprise, or by concealing his fact, that he is not punished. Prov. 29:24, “He that is partaker with a thief, hateth himself, and he that hearth cursing, and discovereth it not.”

The punishment of theft may at the discretion of the Judge be sometimes aggravated, as he sees the quality of the offence. Therefore thieves sometimes are punished with death.

Now if any man objects that the Judicial law of God, only requires the restitution of it four-fold for such an offence, I answer, that the civil Magistrate, when he sees someone, or many offences to increase, he may by his authority increase the civil punishment due to that sin. Now it is manifest, that the sin of theft is far more grievous in our commonwealth, then it was among the Jews. For first, the inhabitants of this commonwealth, are generally by many degrees, poor then the Jews were. Therefore to steal a thing, but of some small value, from one in this country, does more damage to him, then a thing of great value would have done to the Jews.

Again, the people of this country are of a more stirring fierce disposition; the which makes thieves to be more outrageous, with their robberies joining violence, and the disturbance of the public tranquility of the country, of which more regard ought to be had, then of one private man's life.

The affirmative part.

Thou shalt preserve and increase your neighbor's goods.

To this are required these that follow:

1. A certain calling. In which every man, according to that gift which God has given him must bestow himself honestly, to his own and neighbors good. 1 Cor. 7:24, "Let every man in which he was called, therein abide with God." Eph. 4:28. 1 Pet. 4:10, "According as every man has received a gift, so let him administer to another, that you may be good dispensers of the manifold graces of God." Gal. 5:13, "In love serve one another."

2. The true use of riches, and all the goods a man has. To which belong two virtues; contentment and thriftiness.

Contentment is a virtue, where a man is well pleased with that estate, in which he is placed. 1 Tim. 6:6-7, "Godliness is great gain with a contented mind. For we brought nothing into the world neither shall we carry anything out of the world. But, having food and raiment let us be content." Phil. 4:11-12, "I have learned in whatsoever state I am, therewith to be content. I can be abased, and I can abound, everywhere in all things I am instructed, both to be full, and to be hungry, and to abound and to have want." Matt. 6:11, "Give us this day our daily bread." Heb. 13:5, "Let your conversation be without covetousness, and be content with the things which you have. For he says, I will not forsake thee, nor leave thee."

Thriftiness or frugality, is a virtue, where a man carefully keeps his goods which he has acquired, and employs them to such uses, as are both necessary and profitable. Pro. 5:15-17, "Drink the water of your cistern, and of the rivers out of the midst of your own well. Let your fountains flow forth, and the rivers of waters in the streets. Let them be your own, yea, your only, and not the strangers with thee." Prov. 21:5, "The thoughts of the diligent do surely bring abundance." And verse 17, "He that loveth pastime, shall be a poor man, and he that loveth wine and oil shall not be rich." Prov. 12:27, "The deceitful man roasteth not that

which he has taken in hunting. But the riches of the diligent are precious." (*cf*. John 6:12).

3. To speak the truth from the heart, and to use an harmless simplicity in all affairs. Psa. 15:2, "He that walketh uprightly, and worketh righteousness, he that speaks the truth in his heart." Gen. 23:15, 18, "Ephron said to Abraham The land is worth four hundred shekels of silver, what is that between me and thee? bury therefore your dead…So Abraham harkened to Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the Hittites, even four hundreth shekels of currant money among merchants," *etc*.

4. Lust dealing. 1 Thess. 4:6, of this there are many kinds.

1. In buying and selling, in letting and hiring of farms, tenements, and lands. In merchandise, all manner of commodities, men must rack nothing, but keep a just price. A just price is then observed, when as the things prized, and the price given for them, are made equal, as near as may be. For the observation of this equality, these four rules are to be considered. For by them all bargains must be ordered. 1. There must be a proportion and equality in all contracts. The which will then be, when as the seller does not value the thing, only according to his own pains, and cost bestowed on it. But also sees what profit it may be to the buyer, and in what he needs he stands of it. Lev. 25:14-16, "When you sellest ought to your neighbor, or buyest ought at his hands, you shall not oppress one another. But according to the number of the years after the Jubilee, you shalt buy of your neighbor. Also according to the number of years of your revenues, he shall sell to thee. According to the number of years you shalt increase the price of it. And according to the fewness of years, you shalt abate the price of it, for the number of fruits he does sell to thee." 2. They must be squared according to the law of nature, the sum of which Christ propounds in these words. Matt. 7:12, "Whatsoever you would that men should do to you, do the same to them." 3. The bond of nature must be kept, which binds him that receives a benefit, makes a lawful gain of another man's goods, that he being once enriched, shall make proportionable and natural recompense, even above the principal. 4. Men must communicate and make use of their goods, with that caveat which Paul gives. 2 Cor. 8:13, "Not so to bestow on them, as that others may be eased, and they grieved." Or contrariwise.

2. Men must make sale of such things, as are in their kind substantial, and fit for use.

3. They must use just weights and measures. Deut. 25:13, “Thou shalt not have in your bag two manner of weights, a great, and a small. But you shalt have a right just weight, a perfect and just measure shalt you have.” Ezek. 45:10. “Thou shall have just balances, a true ephah, and a true bath.” Mich. 6:11, “Shall I justify the wicked balances, and the bag of deceit full of weights?”

4. He that hires anything, must not only pay the appointed hire, but make that which he hired good, if ought but good come to it, by his default. Exod. 22:14-15, “If a man borrows anything of his neighbor, and it is hurt, he shall surely make it good,” *etc*.

5. The pledge or pawn ought to be redeemed, and if it is of important necessity, as that which preserves the life of our neighbor, it must be restored to him incontinently. Exod. 22:26, “If you take your neighbors raiment to pledge, you shalt restore it again before the sun goes down. For that is his covering only.” Deut. 24:6, “No man shall take the nether or upper millstone to pledge, for this gage is his living. Neither may a man in a pledge be his own carver, but he must take such an one as is offered.” Deut. 24:10-13, “When you shalt ask again of your neighbor anything lent, you shalt not go into his house to fetch his pledge. But you shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doors to thee. Furthermore, if it is a poor body, you shalt not sleep with his pledge. But shalt restore him the pledge,” *etc*.

6. To become surety only for men that are honest, and very well known. And that warily, with much deliberation. Prov. 11:15, “He shall be sore vexed that is surety for a stranger. And he that hateth suretyship is sure.” Prov. 17:18, “A man destitute of understanding toucheth the hand, and becomes surety for his neighbor.” Prov. 22:26, “But if it be so that a man has entangled himself by suretyship, the best way is to crave his creditors favor, by his own humble suit, the instant request of his friends.” Prov. 6:1, “My son if you be surety for your neighbor, and hast striken hands with the stranger.” 2. Thou art snared with the words of your own mouth. 3. Do this now, my son, and deliver yourself, seeing you art come into the hand of your neighbor, go and humble yourself, and solicit your friends. 4. Give no sleep to your eyes, nor slumber to your eyelids. 5.

Deliver yourself, as a doe from the hand of the hunter, as a bird from the hand of the fouler.

7. All just covenants and promises, though they are to our hindrance, must be performed. For a promise does bind, if it is lawful, so far forth as he will, to whom we make the promise. Psa. 15:4, “Which sweareth to his hurt and changes not.” Prov. 25:14, “A man that boasteth and keepeth not his promise, is like clouds and wind without rain.” Judge 1:24-25, “The spies saw a man come out of the city, and they said to him, Show us we pray thee, the way into the city, and we will show you mercy. And when he had showed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his household depart.” Therefore, if after the promise is made, he either sees that he shall be damaged by this, or hindered in the performance of his promise, he may crave release, and if it is granted, accept of it.

8. To lend what we do, freely, Luke 6:35, “Lend, looking for nothing again, and your reward shall be great.” And when we borrow, we must be careful to make restitution, even if need be, with the sale of our own goods. 2 Kings 4:2-7, here the wife of the son of the Prophets sells her oil which God sent by the hand of Elisha, to pay her creditor.

9. To restore that which is committed to our custody without delay. Matt. 21:41, “He will destroy the evil husbandmen, and let out his vineyard to others, which shall deliver him the fruits in their season.” Prov. 3:28, “But if such a thing be lost, not by our default, we are not urged to repay it.” Exod. 22:7-8, “If a man delivers his neighbor’s money, or stuff to keep, and it be stolen out of his house, if the thief be found, he shall pay the double. If the thief is not found, then the master of the house shall be brought before the judges to swear, whether he has put his hand to his neighbor’s goods or no.”

10. That which a man finds is to be kept in his own hand, if the true owner cannot be heard of; but if he is there, he must restore it. Deut. 22:1-3, “Thou shalt not see your brothers ox, nor his sheep go astray, and withdraw yourself from them but shalt bring them again to your brother.. If he is not near to you, or you do not know him, you shall bring it to your house, and it shall remain with you until your brother seeks after it, then you shall deliver it to him again. So shall you do with all lost things.”

11. To get our own, we may, if we cannot do otherwise, sue our neighbor in law. But we must follow our suits in all holy manner, and with

these caveats. 1. In all suits, we must not do anything that may prejudice the profession of Christian religion. Therefore, all those in a lawsuit offend when they trust more in man, than in God, and make their religion a jest to worldlings; partly by striving about things of small importance, and partly by not admitting any conditions of reconciliation. 1 Cor. 6:1, “Dare any of you, having business against another, be adjudged under the unjust, and not under the saints?” 2. Law must be the last remedy, as a desperate medicine is the last remedy the doctor uses. We must use all means possible, before we use this, especially to a brother. 1 Cor. 6:7, “There is utterly a fault among you, because you go to law one with another. Why rather suffer you not wrong? why rather sustain you not harm?” 3. In all suits of law, we must be mindful of the law of charity, and not so much endeavor to maintain our own right, as to recall our brother, which errs, back into the right way.

CHAPTER 28: CONCERNING THE NINTH COMMANDMENT

The ninth commandment concerns the preservation of our neighbors good name.

The words are these:

Thou shalt not bear false witness against your neighbor.

The Resolution.

Thou shalt not bear. That is, answer when you art asked before a judge. Deut. 19:17-18, “Then both the men which strive together, shall stand before the Lord, even before the priests and Judges which shall be in those days. And the Judges shall make a diligent inquisition, and if the witness be found false, and have given false witness against his brother.”

Witness. By a figure, this signifies every word, where the credit and estimation of our neighbor is either impaired or diminished.

The negative part.

Thou shalt not diminish or hurt the good name and estimation of your neighbor.

Here is forbidden:

1. Envy, disdain of others, and desire of a man’s own glory. 1 Tim. 6:4, “He is puffed up, and knows nothing, but doteth about questions, and strife of words, of which comes envy, strife, and ratlings.” 1 Pet. 2:1, “Wherefore, laying aside all maliciousness, and envy, and all guile, and evil speaking. Matt. 12:15, “But when the chief Priests and Scribes saw the marvels that he did, and the children crying in the Temple, and saying, Hosanna the son of David, they disdained.”

2. Evil suspicions, 1 Tim. 6:4. 1 Sam. 17:28, “And Eliab his eldest brother heard when he spake to the men, and Eliab was angry with David, and said, Why camest you down hither? and with whom hast you left those few sheep in the wilderness? I know your pride and the malice of your heart.” Acts 28:4, “Now when the Barbarians saw the worm hang on his hand, they said among themselves, This man surely is a murderer, whom though he has escaped the sea, yet vengeance has not suffered him to live.” Here are condemned, hard censures and sinister judgments against our neighbor. Matt. 7:1-2, “Judge not, that you be not judged. For with what

judgment you judge. You shall be judged. And with what measure you meet, it shall be measured to you again." These judgments which Christ forbids, are private reproachful or slanderous judgments. Namely, when either a good or an indifferent action is interpreted to the worse part, or when a light offence is made heinous through evil will, without all desire either to amend or to cover the same. Acts 2:13-15, "And others mocked and said, they are full of new wine. But Peter standing with the eleven, lifted up his voice, and said to them, you men of Judea, and all you that inhabit Jerusalem, be this known to you, and hearken to my words: For these are not drunken, as you suppose, since it is but the third hour of the day." 1 Sam. 1:13, "For Hannah spake in her heart, her lips did move only, but her voice was not heard, therefore Eli thought she had been drunken." But we must know, that there are three kinds of judgments, which are not forbidden by this commandment of Christ. The first, is the ministry of the Gospel, which judges and reproves sin. The second, is the judgment of the Magistrate. The third, is the judgment of a friend admonishing us, as when he says, *Abstain from the company of such a man, for I know him to be a drunkard, etc*.

3. A relation of the bare words only, and not of the sense and meaning of our neighbor. Matt. 26:59-61, "Now the chief of the Priests, and the elders, and all the whole Council, sought false witnesses against Jesus, to put him to death. But they found none, and though many false witnesses came, yet found they none. But at the last came two false witnesses. And said, This man said, I can destroy the Temple of God, and build it again in three days." Indeed, Christ said some things in words, as appears, John 2:19, "Jesus answered and said to them, Destroy this temple, and in three days I will raise it up again."

4. A lie, where every falsehood with purpose to deceive, is signified, whether in words, or in deeds, or concealing the truth, or any other way whatever. No matter if it is never so great a good to our neighbor.

5. To pronounce unjust sentence in judgment; to rest in one witness; to accuse another wrongfully; to betray a man's cause by collusion. 1 Kings 21:12-13, "They proclaimed a fast, and set Naboth among the chief of the people. And there came two wicked men, and sat before him, and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the king. Then they

carried him away out of the city, and stoned him with stones, that he died." Deut. 17:6, "At the mouth of two or three witnesses shall he that is worthy of death, die. But at the mouth of one witness he shall not die."

6. Openly to raise false and hurtful tales and reports of our neighbor, or scheme to devise the same. Rom. 1:29-30, "Whisperers, backbiters, haters of God, proud, boasters, inventers of evil things." Lev. 19:16, "Thou shalt not walk about with tales among your people, thou shalt not stand against the blood of your neighbor, I am the Lord." 1 Tim. 5:13, "And likewise also being idle, they learn to go about from house to house. Yea, they are not only idle, but also pratlers, and busy bodies, speaking things which are not comely, to spread abroad flying tales, or to fain add anything to them." Prov. 26:20-22, "Without wood the fire is quenched, without a talebearer strife ceases, as a coal makes burning coals, and wood a fire, so the contentious man is apt to kindle strife. The words of a talebearer are as flatterings, and they go down into the bowels of the belly." 2 Cor. 12:20, "For I fear lest when I come, I shall not find you such as I would, and lest there be strife, envying, wrath, contentions, backbitings, whisperings, swelling, and discord among you." To receive or believe those tales which we hear of others. Exod. 23:1, "Thou shalt not receive a false tale, neither shalt thou put your hand with the wicked, to be a false witness." 1 Sam. 24:10, "And David said to Saul, Wherefore givest you an ear to men's words, that say, behold, David seeks evil against thee?"

7. To accuse our neighbor for that which is certain and true, through hatred with intent to hurt him. 1 Sam. 22:9-10, "Then answered Doeg the Edomite (who was appointed over the servants of Saul) and said, I saw the son of Ishai when he came to Nob, to Abimelech the son of Ahitub. Who asked counsel of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistine." Of this deed David speaks in Psalm. 52:1-34 "Why boastest you yourself in your wickedness, O man of power? the loving kindness of the Lord endureth forever." Thy tongue imagines mischief, and is like a sharp razor, that cuts deceitfully. Thou doest love evil more then good. And lies, more then to speak the truth. Thou lovest all words that may destroy, O deceitful tongue."

8. To open or declare our neighbors secrets to any man, especially, if he did it of infirmity. Matt. 18:15, "Moreover, if your brother trespass

against thee, go and tell him his fault between you him alone. If he hear thee, you hast won your brother." Prov. 11:13, "He that goeth about as a slanderer, discovereth a secret. But he that is of a faithful heart, concealeth a matter."

9. All babbling talk and bitter words. Eph. 5:3-4, "But fornication and all uncleanness, let it not be once named among you. Neither filthiness, neither foolish talking, neither jesting, which are not comely, but rather giving of thanks." John 9:34, "They answered and said to him, you art altogether born in sins, and doest you teach us? so they cast him out." This jesting, or, as it is now termed, *wit*, which Aristotle the philosopher makes a virtue, is by Paul the Apostle accounted a *vice;* and that not without cause, 1. Such quips as sting others, though they are a great pleasure for some to hear, yet are they very offensive to such as are so girded. 2. It is very hard to make Christians both godliness and gravity to agree with such behavior.

Objection. But salt and tart speeches are usual in the Scriptures, 1 Kings 18:17, "Elijah mocked the priests of Baal." (*cf*. Isa. 14:9).

Answer. Such speeches are not spoken to please others, but are sharply denounced against God's enemies to his glory.

10. Flattery, where we praise our neighbor above that we know in him. Prov. 27:6 and verse 14, "The wounds of a lover are faithful, but the kisses of an enemy are to be shunned…He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse." Acts 12:22, "And the people gave a shout, saying, The voice of God, not of man." This is a grievous sin in the ministers of the word. 1 Thess. 2:5, "Neither did we ever use flattering words as you know, nor colored covetousness, God is record." Jer. 6:13-14, "For from the least of them, even to the greatest of them, everyone is given to covetousness, and from the prophet, even to the priest, they all deal falsely. They have healed also the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace." Rom. 16:18, "For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering, deceive the hearts of the simple."

11. Foolish and over confident boasting Prov. 27:1-2, "Boast not yourself of tomorrow, for you knowest not what a day may bring forth. Let another praise thee, and not your own mouth, a stranger, and not your own lips."

12. To accuse, or witness against one falsely. 1 Kings 21:13, “Nabath blasphemed God and the king.”

The affirmative part.

Preserve the good name of your neighbor. Eccl. 7:1, “A good name is better than a good ointment.”

Here is commanded:

1. A rejoicing for the credit and good estimation of your neighbor. Gal. 5:22, “But the fruit of the Spirit, is love, joy, peace, gentleness...” Rom. 1:8, “First I thank my God through Jesus Christ, for you all, because your faith is published throughout the whole world.”

2. Willingly to acknowledge that goodness we see in any man whatever, only to speak of the same. Titus 3:2, “That they speak evil of no man, that they be no fighters, but soft, showing all meekness to all men. Moreover, we must with it desire, receive, and believe reports of our neighbors good. Acts 16:1-3, “Then came he to Derbe and Listra, and behold, a certain disciple was there, named Timotheus, a woman’s son which was a Jewess, and believed, but his father was a Grecian. Of whom the brethren which were at Listra and Iconium, reported well. Therefore Paul would that he should go forth with him, and took and circumcised him.” Notwithstanding this must be performed of us that in no way we approve and allow of the vices and faults of men. 2 Chron. 25:2, “And he did uprightly in the sight of the Lord, but not with a perfect heart.” And 27:2, “And he did uprightly in the sight of the Lord, according to all that his father Uzziah did, save that he entered into the temple of the Lord and the people did yet corrupt their ways.”

3. To interpret a doubtful evil to the better part. 1 Cor. 13:5, and verse 7, “Love thinks not evil…It believeth all things, it hopeth all things.” Gen. 37:31-33, “And they took Joseph’s coat and killed a kid of the goats, dipped the coat in the blood. So they sent that party-colored coat, and they brought it to their father, and said, This have we found, see now, whether it is your sons coat or not. Then he knew it, and said, It is my sons coat, a wicked beast has devoured him, Joseph is surely torn in pieces.”

And here observe the religion of that Joseph, which was betrothed to Mary, who when he saw that Mary was with child, was more ready to conclude, that before her betrothing she was with child by committing fornication, then after by committing adultery. Matt. 1:19. But for all this,

men must not be too credulous or light of belief. John 2:24, “But Jesus did not commit himself to them, because he knew them all.”

4. Not to believe an evil report, running abroad amongst the common people, by the whispering of tale bearers as it were by conduit pipes. Psa. 15:3, “He that slandereth not with his tongue, nor does evil to his neighbor, nor receiveth a false report against his neighbor.” Jer. 40:14-16, “And they said to him, Knowest you not, that Baalis the King of the Ammonites, has sent Ishmael, the son of Nethaniah, to slay thee? but Gedaliah the son of Ahikam, believed him not. But Gedaliah the son of Ahikam, said to Johanan the son of Kareah, you shalt not do this thing, for you speakest falsely of Ishmael.” But we ought also to be angry at such whisperings. Prov. 25:23, “As the North wind driveth away the rain, so does an angry countenance the slandering tongue.”

5. To keep secret the offence of our neighbor, except it must of necessity be revealed. Prov. 10:12, “Hatred stirreth up contention. But love covereth all trespasses.” Matt. 1:19, “Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away secretly.”

A man would suppose, that by this means we should be partakers of other men’s sins, but we must know, that we ought to conceal our neighbors imperfections, lest he should be provoked to some offence. Yet in the mean season, he must be admonished, that he may amend. Gal. 6:1. Jam. 5:19-20, “Brethren, if any of you have erred from the truth, and some man have converted him, Let him know, that he which has converted the sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.”

But if the sin which is concealed, cannot by this be taken away, then must we in love and charity, declare the same to those, which may remove and amend the same. Gen. 37:2, “ When Joseph was seventeen years old, he kept sheep with his brethren, and the child was with the sons of Bilhah, and with the sons of Zilpah, his father’s wives. And Joseph told to their father, their evil sayings.” 1 Cor. 1:11, “For it has been declared to me, my brethren, of you, by them that are of the house of Cloe, that there are contentions among you.” Matt. 18:16, “But if he hear you not, take with you one or two, that by the mouth of two or three witnesses every word may be confirmed.”

6. To get a good name and estimation among men, and to keep the same when we have gotten it. Phil. 4:8, “Furthermore brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are of good report, if there be any virtue, if there be any praise, think on these things.” A good name is obtained, 1. If we, seeking the kingdom of God before all things, repent of all our sins, with an earnest desire to embrace and follow after righteousness. Prov. 10:7, “The memorial of the just shall be blessed, but the name of the wicked shall rot.” Mark 14:9, “Verily I say to you, wheresoever this Gospel shall be preached throughout the whole world, this also, that which she has done, shall be spoken of in remembrance of her.” 2. We must have a care both to judge, and speak well of others. Matt. 7:2, “With what judgment you judge, you shall be judged.” Eccl. 7:23-24, “Give not your heart also to all the words that men speak, lest you do hear your servant cursing thee. For oftentimes also your heart knows, that you likewise hast cursed other.” 3. We must abstain from all kind of wickedness. For only one vice or sin obscures and darkens a man’s good name. Eccl. 10:1, “Dead flies cause to stink, and putrefy the ointment of the apothecary. So does a little folly him that is in estimation for wisdom, and for glory.” 4. We must in all things earnestly seek for the glory of God only, not our own. Matt. 6:5-6, “And when you prayest, be not as the hypocrites, for they love to stand and pray in the Synagogues, and in the corners of the streets, because they would be seen of men. Verily, I say to you, they have their reward. But when you prayest, enter into your chamber, and when you hast shut your door, pray to your Father which is in secret, and your Father which seeth in secret shall reward you openly.”

But if when we seek the glory of God, honest and godly men do praise and testify well of us, we must not despise this: their testimony and commendation. And although they never praise us, nor testify of us at all, yet must we take it in good part. 2 Cor. 1:12, “For our rejoicing is this, the testimony of our conscience, that in simplicity and godly pureness, and not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and most of all to you-wards.” And chapter 10:13, “But we will not rejoice of things which are not within our measure, but according to the measure of the line, of which God has distributed to us a measure, to attain even to you.” Psa. 16:5-6, “The Lord is the portion of mine inheritance, and of my cup. You shalt maintain my lot. The lines are fallen

to me in pleasant places. Yes I have a fair heritage." 1 Cor. 1:31, "He that rejoiceth, let him rejoice in the Lord."

CHAPTER 29: OF THE TENTH COMMANDMENT

The tenth Commandment concerns any concupiscence against our neighbor.

The words are these:

Thou shalt not covet your neighbor's house, you shalt not covet your neighbors wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that your neighbor has.

The Resolution.

Covet. The cogitation or motion of the heart, is of three sorts. The first, is some glancing or sudden thought, suggested to the mind by Satan, which suddenly vanishes away, and is not received of the mind. This is no sin. For it was in Christ when he was tempted by the devil, Matt. 4:1, and 3. The second, is a more permanent thought or motion, the which as it were, tickles and inveighs the mind with some inward joy. The third, is a cogitation drawing from the will and affections, to a full assent to sin. We are to understand this commandment of the second sort of motions only; for the third kind which has consent of will, belongs to the five former commandments.

Now then to covet is to think inwardly, also to desire anything, where our neighbor may be hindered, although there ensue no assent of the will, to commit that evil. For the very philosophers condemn covetousness of the heart; and civilians disallow a purpose only to do evil, if it is conjoined with a manifest deliberation. And as for the concupiscence in this place is forbidden, we may think well that it is more close and secret; because St. Paul, a doctor of the Law, was altogether ignorant of it. Rom. 7:7, "I had not known lust, except the Law had said, you shalt not lust." Again, if that concupiscence immediately going before the consent, were not prohibited in this place, there must be a great confusion in the Decalogue. For the seventh commandment forbids coveting of our neighbor's wife.

House. The commandment is illustrated by an argument drawn from the distribution of the objects of concupiscence; where it is apparent, that only evil concupiscence is condemned in this place. Col. 3:5, For

there is a good concupiscence or desire, as of meat and drink, and that of the Spirit. Gal. 5:17, “The Spirit lusteth against the flesh.”

The negative part.

Thou shalt not covet that which is your neighbor’s.

Here are *prohibited:*

1. Concupiscence itself, namely, original corruption, in as much as it is hurtful to our neighbor, Jam. 1:14.

2. Each corrupt and sudden cogitation passion of the heart, springing out of the bitter root of concupiscence. Gal. 5:17, “The flesh lusteth against the Spirit.” Luke 10:27, “Thou shalt love the Lord, with all your soul.” To this place appertains Satan’s suggestion, if after the first offer it is entertained and received in the closet of the heart.

3. The least cogitation and motion, which, though it does not procure consent, delights and tickles the heart. Of this kind are these foolish wishes. *I wish such a house were mine, such a living, such a thing, etc.* And here may we refer all unchaste dreams, arising from the force of concupiscence.

The affirmative part.

Covet that only which is available to your neighbors good.

Here are commanded:

1. A pure heart towards our neighbor. 1 Tim. 1:5, “The end of the commandment is love out of a pure heart, a good conscience, faith unfained.”

2. Holy cogitations, and motions of the Spirit. Paul prays in 1 Thess. 5:23 that the Thessalonians may be holy, not only in body and soul, but also in spirit; see also Eph. 4:23.

3. A conflict against the evil affections and lusts of the flesh. Rom. 7:22-24, “I rejoice in the law of God, in regard of the inward man. But I see another law of my members, rebelling against the law of my mind, and making me captive to the law of sin, which is in my members. Miserable man that I am, who shall deliver me from this body of death?” (*cf*. 2 Cor. 12:7-9.)

CHAPTER 30: OF THE USE OF THE LAW

The use of the Law in unregenerate persons, is three-fold.

The first, is to lay open sin, and make it known. Rom. 3:20, “By the works of the law shall no flesh be justified in his sight. For by the law comes the knowledge of sin.”

The second use, is accidently to effect and augment sin, by reason of the flesh, the which causes man to decline from that which is commanded, and ever to incline to that which is prohibited. Rom. 7:8, “Sin took occasion by the commandment, and wrought in me all manner of concupiscence. For without the Law sin is dead. For I once was alive without the Law, but when the commandment came, sin revived. But I died, and that commandment which was ordained to life, was found to be to me death.”

The third use, is to denounce eternal damnation for the least disobedience, without offering any hope of pardon. This sentence the law pronounces against offenders, and by it, partly by threatening, partly by terrifying, it reigns and rules over man. Rom. 3:19, “We know that whatever the law says, it says to them which are under the law, that every mouth may be stopped, and all the world be culpable before God.” Gal. 3:10, “As many as are of the works of the law, are under the curse. For it is written, Cursed is every one that continueth not in all that is written in the book of the law to do them.” 2 Cor. 3:7-8, “If the ministration of death written with letters, and engraven in stones, was glorious. How shall not the ministration of the Spirit be more glorious? For if the ministration of condemnation were glorious,” *etc*.

The end, why sin reigned in man, is to urge sinners to flee to Christ. Gal. 3:22, and 24, “The Scripture has concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe…Wherefore the law was our school-master to Christ.” (*cf*. Heb. 12:18-20.)

The continuance of this power of the law is perpetual, unless a sinner repents. And the very first act of repentance so frees him, that he shall no more be under the law, but under grace. 2 Sam. 12:13, “Then said

David to Nathan, I have sinned against the Lord. Wherefore Nathan said to David, the Lord also has forgiven your sin, and you shalt not die." Rom. 6:14, "Sin shall not have dominion over you. For you are not under the law, but under grace."

If therefore, you seriously desire eternal life, first, take a narrow examination of yourself, and the course of your life, by the square of God's law. Then set before your eyes the curse that is due to sin, that So bewailing your misery, despairing utterly of your own power, to attain everlasting happiness, you may renounce yourself, and be provoked to seek and flee to Christ Jesus.

The use of the Law in such as are regenerate, is far otherwise. For it guides them to new obedience in the whole course of their life, which obedience is acceptable to God by Christ. Rom. 3:31, "Do we therefore through faith make the law of none effect? God forbid. Nay we rather establish the law." Psa. 119:24, "Thy testimonies are my delight, they are my counsellors." And verse 105, "Thy word is a lantern to my feet, and a light to my path."

CHAPTER 31: OF THE COVENANT OF GRACE

We have covered the covenant of works, and of the Law, now follows the covenant of grace.

The covenant of grace, is that where God freely promising Christ, his benefits, exacts again of man, that he would by faith receive Christ, and repent of his sins. Hos. 2:18, “In that day will I make a covenant for them,” *etc.* And verses 19-20, “And I will marry you to me forever. Yea, I will marry you to me in righteousness, and in judgment, and in mercy, and in compassion. I will marry you to me in faithfulness, and you shalt know the Lord.” Ezekiel 36:25-27, “I will pour clean water on you, and you shall be clean. Yes from all your filthiness, and from all your idols will I cleanse you. And I will give you a new heart, and a new spirit will I put within you. And cause you to walk in my statutes.” Mal. 3:1, “The Lord, whom you seek, shall speedily come to his temple. Even the messenger of the covenant whom you desire. Behold, he shall come, says the Lord of Hosts.”

This covenant is also named a *Testament*. For it has partly the nature and properties of a testament or will. For it is confirmed by the death of the testator. Heb. 9:16-17, “Where a testament is, there must be the death of him that made the testament. For the testament is confirmed when men are dead. For it is yet of no force, so long as he that made it, is alive.” Secondly, in this covenant we do not so much offer, or promise any great matter to God, as in a manner only *receive something from him.* Even as the last will and testament of a man, is not for the testators, but for the heirs’ commodity.

The Covenant, although it is one in substance, yet is it distinguished into the *old* and *new* testament.

The Old Testament or covenant is that, which in types and shadows prefigured Christ to come, and to be exhibited.

The New Testament declares that Christ already came in the flesh, and is apparently showed in the Gospel.

The Gospel is that part of God’s word which contains a most worthy and welcome message. Namely, that mankind is fully redeemed by

the blood of Jesus Christ, the only begotten Son of God, manifested in flesh; so that now for all such as repent and believe in Christ Jesus, there is prepared a full remission of all their sins, together with salvation and life everlasting. John 3:14, “As Moses lifted up the serpent in the wilderness. So must the son of man be lifted up.” And 5:15, “That who so believeth in him, should not perish, but have everlasting life.” Acts 10:43, “To him also gave all the Prophets witness, that through his name, all that believe in him, shall receive remission of sins.”

The end and use of the Gospel is, first to manifest that righteousness in Christ, where the whole law is fully satisfied, and salvation attained. Secondly, it is the instrument, and, as it were, the conduit pipe of the Holy Spirit, to fashion and drive faith into the soul. By which faith, they which believe, apprehend Christ’s righteousness. Rom. 1:16-17, “I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to as many as believe, to the Jew first, and then to the Grecian. For the justice of God is revealed by it, from faith to faith.” John 6:63, “It is the Spirit which quickeneth, the flesh profiteth nothing. The words which I speak are spirit and life.” 1 Cor. 1:21, “It pleased God by the foolishness of preaching, to save such as believe.”

The Gospel preached is, in the flourishing estate of Christ’s church, that ordinary means to beget faith. But in the ruinous estate of the same, when as by apostasy, the foundations of it are shaken, and the clear light of the word is darkened, then this word read or repeated, yes the very sound of it being but once heard, is by the assistance of God’s Spirit, extraordinarily and effectual, to them whom God will have called out of that great darkness into his exceeding bright light. Rom. 10:14, “How shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?” Acts 11:19-21, “And they which were scattered abroad because of the affliction that arose about Steven, walked throughout til they came to Phenice, Cyprus, and Antioch, preaching the word to no man, but to the Jews only. Now some of them were men of Cyprus and Cyrene, which when they were come into Antioch, spake to the Grecians and preached the Lord Jesus. And the hand of the Lord was with them, so that a great number believed, and turned to the Lord.” John 4:28-29. 39, 41-42, “The woman then left her water-pot, and went her way into the city, and said to the men. Come, and see a man which has told me all

things that ever I did. Is not he the Christ? Then they went out of the city, and came to him…Now many of the Samaritans believed in him, for the saying of the woman which testified, He has told me all things that ever I did…And many more believed, because of his own word. And they said to the woman, now we believe, not because of your saying. For we have heard him ourselves, and know that this is indeed the Christ the Savior of the world." Rom. 10:18, "I demand, have they not heard? no doubt their sound went out through all the earth, their words into the ends of the world." So we may see, how many of our fore-fathers, and ancestors in the midst of popery obtained eternal life. Rev. 12:17, "The dragon was wroth with the woman, and went and made war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ." Roman. 11:4, "What says the divine Oracles? I have reserved to me seven thousand men, which never bowed the knee to Baal."

CHAPTER 32: OF THE SACRAMENTS

So much of the preaching of the word. Now follows the means of grace annexed to the same, namely, the Sacraments.

A *sacrament* is that, where Christ and his saving graces, are by certain external rites, signified, exhibited, and sealed to a Christian man. Roman. 4:11, “He received the sign of circumcision, as the seal of the righteousness of the faith which he had, when he was uncircumcised.” Gen. 17:11, “Thou shall circumcise the fore-skin of your flesh, and it shall be a sign of the covenant between me and thee.”

God *alone* is the author of a sacrament, for the sign cannot confirm anything at all, but by the consent and promise of him, at whose hands the benefit promised must be received. Therefore, it is God alone, which appoints signs of grace, in whose power alone it is to bestow grace.

And God made a sacrament by the sacramental word, as Augustine witnesses, saying, “Let the word come to the element, and there is made a Sacrament.” The sacramental word, is the *word of institution*, which God after several manners, has set down in each sacrament. Of this word there are two parts: the *commandment*, and the *promise*. The commandment is by which Christ appoints the administration of the sacraments, and the receiving of the same. As in baptism, “Go into all the world, baptizing them in the name,” *etc*. Matt. 28:19. In the Lord’s Supper, “Take, eat, drink, do you this.” Matt. 26:26. The promise is the other part of the institution, where God ordained elements, that they might be instruments and seals of his grace. As in Baptism, “I baptize you in the name of the Father, of the Son, and of the Holy Spirit.” In the Supper, “This is my body given for you.” And also, “This is my blood of the new Testament.” Therefore this word in the administration of the sacrament ought to be pronounced distinctly and aloud, yes, and as occasion serves, and explained also; to the end, that all they to whom the commandment and promise appertains, may know and understand the same. And here it is very plain, that the minister’s impiety does not make the Sacrament null, nor does it any way hinder a worthy receiver; no more than the piety of a good minister can profit an unworthy receiver. Because all the efficacy and worthiness of it, depends only on God’s institution, so that it is observed.

The parts of a Sacrament are, the sign, and the thing of a sacrament.

The sign, is either the matter sensible, or the action conversant about the same.

The matter which is *sensible* is usually called the sign.

The mutation of the sign is not natural. By changing the substance of the thing; but respective, that is, only in regard of the use. For it is severed from a common to a holy use. Therefore, there is not any either force or efficacy of making us holy, inherent or tied to the external signs themselves, as there is naturally in a bath to purify corrupt diseases. But all such efficacy is wholly appropriate to the Holy Spirit. This is only so as it is an inseparable companion of true faith and repentance, and to such as turn to the Lord, is, together with the sign, exhibited. Where it comes to pass, that by God's ordinance, a certain signification of grace, and sealing of it agrees to the sign.

The thing of the Sacrament, is either Christ and his graces which concern our salvation, or the action conversant about Christ.

I say first Christ, and then his graces, because no man receives grace from Christ, unless he is made truly a partaker of his very body and blood; even as no man can by right reap any fruit of the ground, of which first he has no just title and interest.

The action about Christ is spiritual, and is either the action of God, or of faith.

The action of God, is either the offering, or the application of Christ and his graces to the faithful.

The action of faith, is the consideration, desire, apprehension and receiving of Christ, in the lawful use of the sacrament.

So much of the parts of the sacrament. Now follows the union of the parts.

This sacramental union, 1. Is not natural according to place. For there is no mutation of the sign into the thing signified; neither is the thing signed, either including in, or fastened on the sign. But 2. It is respective because there is a certain agreement and proportion of the external things with the internal, and of the actions of one with the actions of the other. By this it comes to pass, that the signs, as it were certain visible words incurring into the external senses, do by a certain proportionable

resemblance draw a Christian mind to the consideration of the things signified, and to be applied.

This mutual, and, as I may say, sacramental relation, is the cause of so many figurative speeches and metonymies which are used; as when one thing in the Sacrament is put for another. *As:*

1. The sign is used for the thing signified. John 6:51, “I am the living bread, which came down from heaven. If any eat this bread, he shall live forever, the bread which I will give is my flesh, which I will give for the life of the world.” 1 Cor. 5:7, “Christ our Passover is sacrificed for us.” 1 Cor. 10:17, “We that are many, are one bread, and one body, because we are all partakers of one bread.”

2. The name of the thing signified, is given to the sign. As, the bread is Christ’s body, the cup is Christ’s blood. 1 Cor. 11:24, and Matt. 26:28, “Ye shall eat it (namely the Lamb) in hast, for it is the Lord’s Passover.” (*cf*. Exod. 12:11.)

3. The effect of the thing signified, is given to the sign, as circumcision is a covenant. Gen. 17:10. Acts 7:8, and the cup is the new Testament in Christ’s blood. Luke 22:20. Baptism is the washing of the new birth. Titus 3:5.

4. That which properly belongs to the sign is attributed to the thing signified. Deut. 10:16, “Circumcise the foreskin of your hearts.” John 6:53, “Unless you eat the flesh of the Son of man, and drink his blood, you shall have no life in you.”

The end, why a Sacrament was ordained, is 1. For the better confirmation of our faith. For by it, as by certain pledges given, God of his great mercy, does as it were, bind himself to us. Now a Sacrament does confirm our faith, not by any inherent or proper power it has in itself, as has a sovereign medicine received by a patient, which, whether a man is asleep or awake, confirms his strength. But rather by reasoning, and using the signs; when the Holy Spirit shall frame in our hearts such a conclusion as *this:*

All such as are converted, rightly using the sacraments, shall receive Christ and his graces.

But I am converted, and either now do, or before have rightly used the sacraments?

Therefore, I shall receive Christ and his graces.

2. That it may be a badge and note of that profession, by which the true Church of God is distinguished from other congregations. 3. That it might be a means to preserve and spread abroad the doctrine of the Gospel. 4. It serves to bind the faithful, that they continue both loyal and grateful to their Lord God. 5. It is the bond of mutual amity between the faithful.

How a sacrament is necessary to salvation. The covenant of grace is absolutely necessary to salvation. For of necessity a man must be within the covenant, and receive Christ Jesus the very substance of it; or perish eternally. But a sacrament is not absolutely necessary, but only as it is a prop and stay for faith to lean upon. For it cannot entitle us into the inheritance of the sons of God, as the covenant does, but only by reason of faith going before, it seals that which before was bestowed on us. As we see in human contracts the bond arises from the mutual consent of the parties; but the instrument or bill, the setting to of the seal, does not make, but rather confirm the bond mutually before made; the mutual consent remaining firm, the contract still stands in force, though the instrument or seal is lacking.

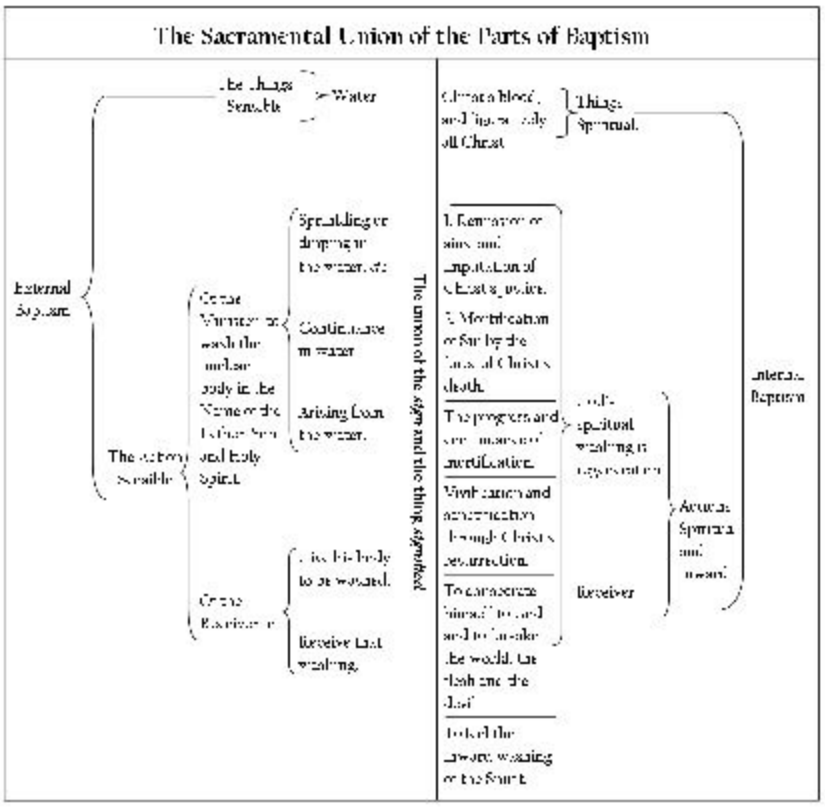
Therefore, the lack of a sacrament does not condemn, but the contempt is that which will condemn a man. The want of a sacrament is, when we are justly hindered from the receiving of the same. As when one is prevented by death, or lives in such a place where he cannot receive the sacrament. And as for the neglect of a sacrament, although, it is a very grievous sin, yet it is such an one, as for which he that is heartily penitent for the same, may well hope for pardon.

The holy use of a sacrament is, when such as are truly converted, do use those rites which God has prescribed to the true ends of the sacrament. Therefore, 1. there probate, though God offer the whole Sacrament to them, yet they receive the signs alone without the things signified by the signs. Because the sign without the right use of it, is not a sacrament to the receiver of it. So Paul says, Rom. 2:25, “Circumcision verily is profitable if you keep the law. But if you be a transgressor of the law, your circumcision is made uncircumcision.” (See the figure at the end of this chapter.) And Augustine has this saying, *If you receive it carnally, yet ceases it not to be spiritual, though to you it is not so*. 2. The elect, as yet not converted to the Lord, receive in like manner the bare signs without the thing signified; yet so, as that sacrament shall in them

afterward have this good effect. For the sacrament received before a man's conversion, is afterward to the penitent both ratified, and becomes profitable. And that use of the Sacrament which before was utterly unlawful, does then become very lawful. 3. The elect already converted, do to their salvation receive, both the sign and the thing signified together; yet so, as for their unworthy receiving of it, the which comes to pass by reason of their manifold infirmities, and relapses into sin, they are subject to temporal punishments.

The difference between a *sacrament* and a *sacrifice*, is; in a Sacrament God bestows his graces on us. But in a sacrifice we return to God faith and obedience.

There are many differences between the Sacraments of the Old Testament, and these of the new. 1. They were many; these are but a few. 2. They pointed at Christ to come; these show that he is come. 3. They were appropriate to the posterity of Abraham; but these are common to the whole Church called out of the Jews and Gentiles.


The Sacramental Union of the Parts of Baptism
The union of the *signe* and the thing *signified*
Water
Things Spirituall.
Sprinkling or dipping in the water, etc.
Arising from the water.
Receiver
Actuall Spirituall and present.
Unction Baptism

[Perkins' Original Chart on Baptism]

CHAPTER 33: OF BAPTISM

There are two Sacraments. 1 Cor. 10:1-4, “I would not have you ignorant, that all our fathers were under the cloud, and all passed through the sea. And were all baptized into Moses in the cloud, and in the sea. And did all eat the same spiritual meat, and drank all the same spiritual drink: (for they drank of the spiritual rock that followed them, which rock was Christ.).” See Tertullian in *book 4 contra Marcion,* and Augustine in *de Symbol. ad Catechum. 4th book, 6th chapter*.

The first Sacrament is that, where Christians are initiated, and admitted into the Church of God. And this is Baptism.

The second Sacrament, where they are perpetually preserved and nourished in the same church, is the Lord’s Supper.

Baptism, is a sacrament, by which such as are within the covenant, are washed with water, in the name of the Father, the Son, and the Holy Spirit, that being so engrafted into Christ, they may have perpetual fellowship with him. Matt. 28:19, “Go, teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit.” Mark 16:16, “He that believeth and is baptized, shall be saved. He that believeth not shall be condemned.” 1 Cor. 1:13-15, “Is Christ divided? was Paul crucified for you? either were you baptized into the name of Paul? I thank God, I baptized none of you but Crispus and Gaius. Least any should say, I had baptized into mine own name.”

Within the covenant are all the seed of Abraham, or the seed of the faithful. These are either of riper years, or infants.

Those of riper years, are all such as adjoining themselves to the visible Church, both testify their repentance of their sins, and hold the foundations of religion, taught in the same Church, Matt. 3:6, “And they were baptized of him in Jordan, confessing their sins.” Acts 8:36-38, “As they went they came to the water, then the Eunuch said, See, here is water, what hindereth me to be baptized? Then Philip said, If you believe with all your heart, you may. He said, I believe that Jesus Christ is the Son of God. And they went down into the water, both Philip and the Eunuch, and he baptized him.” Exod. 12:48, “And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised,

and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof."

Infants within the covenant, are such as have one at the least of their parents faithful: 1 Cor. 7:14. "The unbelieving husband is sanctified by the wife, the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy." Rom. 11:16, "If the first fruits be holy, so is the whole lump. If the root be holy, so are the branches." Gen. 17:7, 13, "I will establish my covenant between me and thee, your seed after thee, in their generation for an everlasting covenant, to be God to thee, and your seed after thee. He that is born in your house, and he that is bought with money, must needs be circumcised. So my covenant shall be in your flesh for an everlasting covenant." Acts 16:31, "They said, believe in the Lord Jesus, and you shalt be saved, and your whole household."

Question. How are the children of faithful parents in the covenant?

Answer. Holy parents are two ways to be considered. First, as they were the sons of the first Adam, and so are as yet partly carnal. In this estate they in like sort beget their sons the children of wrath. For the father begets a son, not as he is a good man, but simply as a man; and therefore being impure, he must needs beget that which is impure. Secondly, we must consider the parents as they are the sons of God, engrafted into the second Adam. In this estate though they cannot derive faith to their posterity, (for the sons of God are not made such by natural generation, but by the Adoption of God the Father) yet may they believe both for themselves and others, according to the tenor of the covenant of grace. As Adam sinned both for himself and others, and as parents in bargains and covenants both for themselves and their heirs after them. Therefore it is that Paul says, 1 Cor. 7:14, that the parents are likened to the first fruits which sanctify the whole lump. So then, the faith of the parents makes their children to be accounted in the covenant, which by reason of their age do not yet actually believe.

To be baptized into the name of the Father, etc. is by the receipt of the outward sign of washing, to be made one of God's family, which is his church, to be partaker of the privileges of it. Gen. 48:16, "The Angel which has delivered me from all evil, bless the children, and let my name be named on them, and the name of my father, Abraham and Isaac, that

they may grow into a multitude, in the midst of the earth." Isa. 4:1, "In that day shall seven women take hold of one man, saying, We will eat our own bread, we will wear our own garments. Only let us be called by your name, take away our reproach."

By this it is manifest, that in this washing of baptism, there is propounded and sealed a marvelous solemn covenant and contract. First, of God with the baptized; that God the Father commits to receive him into favor, the Son to redeem him, the Holy Spirit to purify and regenerate him. Secondly, of the baptized with God; who promises to acknowledge, invocate and worship none other God, but the true Jehovah, which is the Father, Son, and Holy Spirit.

The external and visible matter of baptism, is water. For the minister may not baptize with any other liquid, but only with natural water.

This was the judgment of the primitive church. For when as a certain minister, for lack of water, took sand, and baptized one with that. The party covered in sand, was further baptized, the former being esteemed of none effect. *Niceph. histor. 3rd book, 33rd chapter.*

The external form of baptism, is the ministers washing of the baptized, according to the prescript and rule of God's word.

The ancient custom of baptizing, was to dip, and, as it were, to dive all the body of the baptized in the water, as may appear by Paul in Rom. 6, and the Councils of Laodicea, and Neocaesarea. But now especially in cold countries, the Church used to only sprinkle the baptized, by reason of children's weakness; for very few of ripe years are nowadays baptized. We need not much to marvel at this alteration, seeing charity and necessity may dispense with ceremonies, and mitigate in equity the sharpness of them.

The sacramental union of the parts of baptism, is on this sort.

The element of water where the uncleansed part of the body is purified, by a most convenient proportion shadows out the blood of Christ, and by the figure and synecdoche, taking the part for the whole, *Christ*. 1 John 1:7, "And the blood of Jesus Christ cleanseth us from all sin."

The action of the minister, is his washing of the party baptized with the Element of water. This seals and confirms a double action of God. 1. the engrafting or incorporating of the party baptized into Christ. Gal. 3:27, "As many as are baptized into Christ, have put on Christ." 1 Cor.

12:13, “By one Spirit we are all baptized into one body.” 2. Our spiritual regeneration. Titus 3:5, “Not by the works of righteousness, which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the Holy Spirit.”

Of washing, there are three parts. The putting into the water, the continuance in the water, and the coming out of the water.

The putting into, or the sprinkling of water, ratifies, 1. the shedding of the blood of Christ for the remission of all our sins, and the imputation of his righteousness. Acts 22:16, “Arise and be baptized, and wash away your sins in calling on the name of the Lord.” 1 Cor. 6:11, “And such were some of you, but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God.” 2. The mortification of sin by the power of Christ’s death, Rom. 6:3, “Know you not, that all we which have been baptized into Jesus Christ, have been baptized into his death?” Rom. 6:7, “Know this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”

The continuance in the water, notes the burial of sin; namely, a continual increase of mortification by the power both of Christ’s death and burial. Rom. 6:4, “We are buried then with him by baptism into his death.”

The coming out of the water, does confirm our spiritual vivification to newness of life in all holiness and justice, the which we attain to by the power of Christ’s resurrection. Rom. 6:4, “Like as Christ was raised up from the dead by the glory of the Father. So we also should walk in the newness of life; for if we are grafted with him to the similitude of his death, even so shall we be to the similitude of his resurrection.”

The action of the party to be baptized, is two-fold.

The first, is to offer himself to be baptized before the minister, and that in the presence of the congregation. This signifies that he consecrates himself to the Lord, and that he utterly renounces the flesh, the world and the devil. 1 Pet. 3:21, “To the which also the figure which now saveth us, even baptism agreeth, (not the putting away of the filth of the flesh, but in that a good conscience makes request to God) by the resurrection of Jesus Christ.”

The second, is to receive the external washing by water. This signifies, that the party baptized does receive the internal washing, which is by the blood of Christ, or at the least, that it is offered to him.

Rebaptizing is at no hand to be admitted. For as in natural generation man is only once born; so is it in spiritual regeneration. Therefore, they that are baptized of a minister, which is an heretic, not yet degraded from that calling, (if the external form of administration be observed) must not be baptized again of the Church of God; especially, if after baptism they have been made partakers of the Lord's Supper. Only they ought to be instructed in the true faith. Eusebius' *Eccles. hist. lib. 7. cap. 8,* says, "There was with us an ancient professor of the faith, yea, before I was created Bishop, no, before my predecessor Heraclas. Who when he was present at the baptism of some, heard what questions they were asked, and what answer they returned, forthwith came weeping to me, and humbling himself before me, confessed that he was baptized by an heretic. Yet in regard of that administration which he saw in our Church, he accounted that no baptism, in that the confession there used, was fraught with blasphemies. This he also added that he was for this offence so sore grieved, that he did not dare so much as lift up his eyes to heaven. Wherefore did he most earnestly sought me, that he might be cleansed and purified with the baptism of our Church, and so receive the grace of the Holy Spirit. The which notwithstanding, I do not dare presume to administer, but said, it was sufficient for him that he had been so long a professor amongst us, and that at the receipt of the Lord's supper. He answered, *Amen*, these things I told him were of force enough to purge him. And therefore I advised him, to rest himself in his former faith and conscience already sufficiently purified, especially in that he so long was a partaker with us in the sacraments." Augustine's *lib. 3. chap. 2. contra. Petil. Literas,* "The right use of baptism is this. When inwardly in your heart you sensibly feel, that through the heat of concupiscence, you art moved to commit some sin, then begin to have some holy meditation of that solemn vow, which you didst make to God in baptism."

Again, if through infirmity, you fall once or often into some sin, you still have recourse to baptism, that there you may receive courage to your soul. For although baptism is but only once administered, yet that once testifies that all men's sins past, present, and to come, are *washed away*. 1 Pet. 3:21, Eph. 5:25-27. Therefore, baptism may be truly termed the *sacrament of repentance*, and as it were, a board to swim on, when a man shall fear the ship-wreck of his soul. See Mark 1:4; 1 Tim. 1:19; Rom. 6:4-6.

Last of all, see that you never rest until such time as you have a feeling of that renewing power signified in baptism. Namely, the power of Christ's death mortifying sin, and the virtue of his resurrection, in the renovation of the Spirit.

CHAPTER 34: OF THE LORD'S SUPPER

The Lord's Supper is a sacrament, by which in the signs of bread and wine, such as are engrafted into Christ, are in him daily, in a spiritual manner, nourished to eternal life. 1 Cor. 11:23-25, Rom. 6:5.

The proportion of the parts of the Lord's Supper, is in this way:

The *elements* of bread and wine, are signs and seals of the body and blood of Christ.

The *action* of the minister, is a note of God's action.

The ministers action is *four-fold*.

The first, is his *taking* the bread and wine in his own hands. This does seal the action of God the Father, by which he from all eternity, did separate and elect his Son, to perform the duty of a Mediator between God and man. John 6:27. For him has the Father sealed.

The second, is his *blessing* of it, where he, by the recital of the promises, and prayers conceived to that end, actually separates the bread and wine received from their common to an holy use. This seals that action of God, by which he did in the fullness of time, sent Christ to perform the office of a Mediator, to which he was fore-ordained.

The third, is the *breaking* of the bread, and pouring out of the wine; this seals the passion of Christ, by which he, truly on the cross was, both in soul and body, bruised for our transgressions.

The fourth, is his *distributing* of the bread and wine into the hands of the communicants. This seals the action of God, offering Christ to all, yes, to the hypocrites. But giving him *indeed* to the faithful, for the daily increase of their faith, and repentance.

The action of the receiver, is *double*.

The first, is his *taking* the bread and wine in his hand. This seals a spiritual action of the receiver, namely, his apprehension of Christ by the hand of faith. John 1:12.

The second, is his *eating* of the bread, and drinking of the wine, to the nourishment of his body. This seals his application of Christ by faith, that the feeling of his true union and communion with Christ may daily be increased. 1 Cor. 10:16, "The cup of blessing which we bless, is it not the

communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"

The Roman Catholic doctrine of *transubstantiation*, which teaches, that the bread is turned into the very body of Christ, the wine into his blood, *is a fable in every way*. The reasons why, are these. 1. In the first institution of the supper, which was before Christ's passion, the body of Christ was then eaten as already crucified. Now, how the body of Christ crucified should after a corporal manner be *eaten*, he himself being not as yet crucified, it is impossible to imagine. 2. The bread after the consecration is distributed into parts. But the whole body of Christ is received of every singular communion. 3. The bread is the communion of Christ's body. Therefore not his very body. 4. By this means the body of Christ should not only be made of the substance of the virgin Mary but *also* of the baker's bread. 5. Let the bread and wine be kept for a time, the bread will mold, the wine turn to vinegar after the consecration; by which we may conclude, that there remained the *substance* of bread and wine. 6. This opinion quite overthrows the sacramental union, namely, the proportion which is between the sign and the thing signified.

The same may be said of the Lutheran's view of *consubstantiation*, where they bear men in hand that there is a coexistence, by which the body of Christ is either in, or with, or under the bread. Against this, these reasons may suffice. 1. The whole action of the Supper is done in remembrance of Christ. Now why would we need to commemorate anything if the body of Christ were *really* present? 2. Acts 3:21, "Whom the heavens must contain, until the time that all things must be restored." 3. This is an essential property of every magnitude, and therefore of the body of Christ, to be in one place, circumscribed or compassed of one place. 4. If that Christ body were eaten corporally, then should the wicked as well as the faithful be partakers of the flesh of Christ. But to eat his flesh, is to believe in him, to have eternal life. 5. It would be very absurd to think that Christ sitting among his disciples, did with his own hands take his *own* body, give it wholly to each of his disciples.

Those who will, in a holy manner, prepare themselves to celebrate the Lord's Supper, must *have:*

First, a knowledge of God, and man's fall, and of the promised restoration into the covenant by Christ, 1 Cor. 11:26, and verse 29, "So

often as you shall eat this bread, and drink of this cup, you show the death of the Lord until he comes…and discern his body."

Secondly, true faith in Christ. For every man receives so much, as he believes he receives. Heb. 4:2, "For to us was the Gospel preached, as also to them. But the word that they heard, profited not them, because it was not mixed with faith in those that heard it." Furthermore, true repentance of their sins. Isa. 66:3, "He that kills a bullock, is as if he slew a man. He that sacrificeth a sheep, as if he cut off a dog's neck. He that offereth an oblation, as if he offered swine's blood. He that remembers incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Psa. 26:6. "I wash mine hands in innocency, O Lord, and so come before your altar."

Thirdly, renewed faith and repentance, for daily new sins committed on infirmity. Because every new sin requires a new act, both of repentance and faith. This renovation must be seen by our reconciliation of ourselves to our neighbors, for injuries and wrongs. Matt. 5:22, 24, "If you bring your gift to the altar, and there remember your brother have ought against thee. Leave your gift before the altar, go first be reconciled to your brother, then come and offer your gift." If you can come furnished with these things, do not abstain from the Lord's table, by reason of your many infirmities.

If being so prepared, you feel that you have a corrupt rebellious heart, know this: that when you are well disposed to the Lord's table, when you are truly touched with a sense of your crooked disposition. Luke 4:18, "The Spirit of the Lord is on me, because He has anointed me, that I should preach the Gospel to the poor. He has sent me, that I should heal the broken hearted, that I should preach deliverance to the captives, recovering of sight to the blind, that I should set at liberty them that are bruised." Matt. 15:24, "He answered and said, I am not sent, but to the lost sheep of the house of Israel." The Lord's Supper is a medicine to the diseased and languishing soul. And therefore men must as well seek to purify and heal their hearts in it, as to bring pure and sound hearts to it.

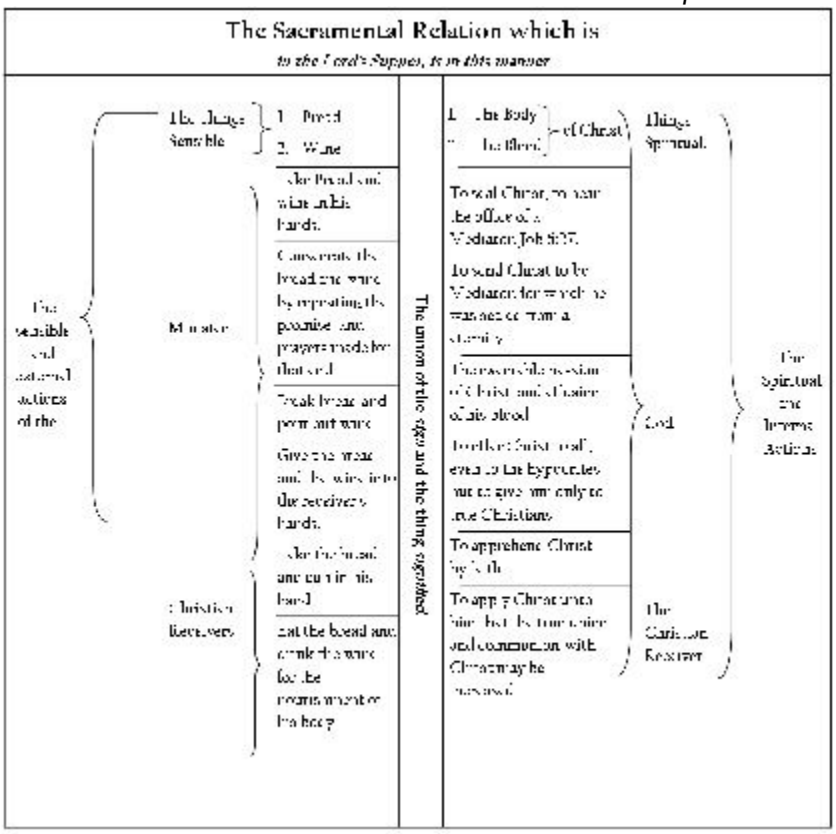
If you feel in yourself some great defect and lack of faith, pray to God earnestly, that he will promise to increase it. Mark. 9:24, "The father of the child crying with tears, said Lord, I believe, help mine unbelief."

If you cannot do this yourself, use the aid of the faithful, which may by their faith carry you, as the men did the sick man who had palsy on

their shoulders, and laid him before Christ. Mark 2:3.

If you do not come furnished on this manner to the Lord's table, you shall be judged guilty of the body and blood of Christ. As he is guilty of high treason, who counterfeits or clips the Princes coin. 1 Cor. 11:27, "He that eateth this bread, and drinketh this cup unworthily, shall be guilty of the body and blood of Christ."

But such as do not feel themselves penitent, they neither can come to the Lord's table without repentance, lest they eat and drink their own damnation, neither must they defer repentance, by which they may come, lest they procure to themselves final destruction.


The Sacramental Relation which is
to the Lord's Supper, is in this manner
The outward and sensible actions of the
The things Sensible
1. Bread
2. Wine
Ministers
Take the Bread and wine in his hands.
Consecrate the bread and wine by repeating the promises and prayers made by the Lord
Break bread and pour out wine
Give the bread and wine into the receivers hands.
Christian Receivers
Take the bread and wine in his hand
Eat the bread and drink the wine for the remembrance of his body
The union of the signe and the thing signified
1. The Body
2. The Blood
of Christ
Things Spirituall.
To feed Christ, to have the benefit of a Mediator, Joh 6.27.
To feed Christ to be Mediator, to receive remission of sins, & eternall life.
Christs reall presence of Christ and Christes blood
To feed Christ himself, even to the hypocrites but to give life only to true Christians
To apprehend Christ by faith
To apply Christ unto himself by the true inward and spirituall communion with Christ may be increased
Lord
The Spirituall and Inward Actions
The Gracious Receiver

[Perkins' Original Chart on the Lord's Supper]

CHAPTER 35: OF THE DEGREES OF EXECUTING GOD'S DECREE OF ELECTION

We have so far declared the outward means, where God's decree of election is executed. Now follow the degrees of executing the same.

The degrees are in number two. The love of God, and the declaration of his love. Eph. 1:6, and verse 9, "To the praise of the glory of his grace, by which He has made us accepted in his blood…And has opened to us the mystery of his will, according to his good pleasure, which He has purposed in him."

God's love is that, where God does freely love all such as are chosen in Christ Jesus, though in themselves altogether corrupt. 1 John 4:19, "We love him because he loved us first." Rom. 5:8, 10, "God sets out his love towards us, seeing that, while we were yet sinners, Christ died for us…For if when we were enemies, we were reconciled to God by the death of his son, much more we being reconciled shall be saved by his life."

The declaration of God's love is twofold. The first, towards infants elected to salvation and the second, towards men of riper years.

The declaration of God's love towards infants, is on this *manner:*

Infants already *elected*, although they are in the womb of their mother before they were born, or presently after, depart this life, they, I say, being after a secret unspeakable manner by God's Spirit engrafted into Christ, obtain eternal salvation. 1 Cor. 12:13, "By one spirit we are all baptized into one body, whether Jews, or Grecians, bond, or free, and have been all made to drink into one Spirit." Luke 1:35, 41, 80, "The angel answered, and said to her. The Holy Spirit shall come on thee, and the power of the most High shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the son of God…And it came to pass, as Elizabeth heard the salutation of Mary, the babe sprang in her belly, and Elizabeth was filled with the Holy Spirit. 64. And his mouth was opened immediately, his tongue loosed, and he spake and praised God…And the child grew, and waxed strong in spirit." Jer. 1:5, "Before I

formed you in the womb, I knew thee, and before you camest out of the womb, I sanctified thee."

I call the manner of Infants salvation secret and unspeakable, because, 1. they lack *actual faith* to receive Christ. For actual faith necessarily presupposes a knowledge of God's free promise, which he that believes applies to himself. But this, infants cannot in any way possibly perform. And surely, if infants should have faith actually, they generally either lose it when they come to men's estate, or at least show no signs of it; neither of which could be true, if before they had received actual faith. No, we see that in those of riper years, there are not so much as the shadows or sparks of faith to be seen, before they are called by the preaching of the Gospel. 2. Infants are said to be regenerated only in regard of their internal qualities and inclinations, not in regard of any motions, or actions of the mind, will, or affections. And therefore they lack those terrors of conscience, which come before repentance, as occasions of it, in such as are of riper years of discretion. Again, they are not troubled with that conflict and combat between the flesh and the spirit, by which those faithful ones that are of more years are marvelously exercised.

CHAPTER 36: CONCERNING THE FIRST DEGREE OF THE DECLARATION OF GOD'S LOVE

The declaration of God's love, in those of years of discretion, have especially four degrees. Rom. 8:30. 1 Cor. 1:30.

The first degree, is an effectual calling, where a sinner being severed from the world, is entertained into God's family. Eph. 2:17, 19, "And came, and preached peace to you, which were a far off, and to them that were near…Now therefore you are no more strangers and foreigners, but citizens with the saints, of the household of God."

Of this there are two parts. The first is election, which is a separation of a sinner from the cursed estate of all mankind. John 15:19, "If you were of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The second, is the reciprocal donation or free gift of God the Father, where he bestows the sinful man to be saved on Christ, and Christ's work is actually, most effectually, bestowed (imputed) on that sinful man. So that he may boldly say this thing, namely Christ, both God and man, is mine, and I for my benefit and use and enjoy the same. The same we see in wedlock. The husband says, this woman is my wife, whom her parents have given to me, so that, she being fully mine, I may both have her, and govern her. Again, the woman may say, this man is mine husband, who have bestowed himself on me, cherishes me as his wife. Rom. 8:32, "He spared not his own son, but gave him for us." Isa. 9:6, "to us a child is born, and to us a son is given." John 17:2, 6-7, "Thou hast given him power on all flesh, that he should give eternal life to all them whom you hast given him…I have declared your name to the men which you gavest me out of the world. Thine they were; and thou gavest them me, and they kept your word. Now they know that all things whatever you hast given me, are of thee." John 10:29, "My father, which gave them me, is greater than all, and none is able to take them out of my Fathers hands."

Therefore comes that admirable union, or conjunction, which is the engrafting of such as are to be saved, into Christ, and their growing up together with him. So that after a peculiar manner, Christ is made the head, every repentant sinner, a member of his mystical body. John 17:20-21, “I pray not for these alone, but for them also which shall believe in me, through their word. That they all may be one, as thou, O father art in me, and I in thee. Even that they may be also one in us.” Eph. 5:30, “We are members of his body, of his flesh, and of his bones. John 15:1-2, “I am that true vine, and my father is the husbandman, every branch that beareth not fruit in me, he taketh away. And every one that beareth fruit, he purgeth it, that it may bring forth more fruit.” Eph. 2:20-22, “Built on the foundation of the Prophets and Apostles, whose cornerstone is Jesus Christ. In whom all the building coupled together, groweth to an holy temple in the Lord. In whom you are also built together, to be the habitation of God by the Spirit.”

This, although it is a most near and real union, yet we must not think, that it is, by touching, mixture, or, as it were, by soldering of one soul with another, neither by a bare agreement of the souls among themselves. But by the communion and operation of the same spirit, which being by nature infinite, is of sufficient ability to conjoin those things together, which are of themselves far distant from each other. The same we see in the soul of man, which conjoins the head with the foot. Eph. 2:22. 2 Pet. 1:4, “By this most great precious promises are given to us, that by them you should be partakers of the godly nature, in that you fly the corruption, which is in the world through lust.” Phil. 2:1, “If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit,” *etc.* Note the things united. In this union not our soul alone is united with Christ’s soul, or our flesh with his flesh. But the *whole person* of every faithful man, is verily conjoined with the whole person of our Savior Christ, God and man.

The manner of their union is this. A faithful man first of all and immediately is united to the flesh, or human nature of Christ, and afterward by reason of the humanity, to the word itself, or divine nature. For salvation and life depends on that fullness of the Godhead which is in Christ, yet it is not communicated to us, but in the flesh, and by the flesh of Christ. John 6:53, 56, “Except you eat the flesh, and drink the blood of

the Son of man, you have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

The bond of this union. This union is made by the Spirit of God applying Christ to us, and on our parts by faith receiving Christ Jesus offered to us. And for this cause it is termed a spiritual union.

Christ, because he is the head of the faithful, is to be considered as a public man sustaining the person of all the elect. Therefore, is it that the faithful are said to be crucified with Christ, and with him to die, and to be buried. Rom. 6:4-6, to be *quickened;* Eph. 2:5, to be raised up and placed in heaven, (Col. 3:1); which is not only in regard of the hope of the faithful, but because they are accepted of God certainly to have done all these things in Christ. Even as in Adam's first sin all his posterity after ward was tainted of sin.

A member of Christ is diversely distinguished, and it is so either before men, or God.

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the church as true members. But such deceiving at length, both themselves and the church, may be reprobates. Therefore, in God's presence they are no more true members, then are the noxious humors in man's body, or a wooden leg or other joint cunningly fastened to another part of the body.

Again, members before God, are such, as either are decreed to be so, or actually are so already.

Such as are decreed to be so, are they, who being elect from all eternity, are either as yet not born, or not called. John 10:16, "Other sheep have I, which are not of this fold. Them also must I bring."

Actual members of Christ, are either living or dying members.

An actual living member of Christ is every one elected, which being engrafted by faith and the Spirit into Christ, feels and shows forth the power of Christ in him.

An actual dying or decaying member, is every one truly engrafted into Christ, who have no feeling of the power and efficacy of the quickening spirit in him. He is like to a numbed leg without sense, which indeed is a part of man's body, and yet receives no nourishment. Such are those faithless ones, who for a time do faint and are overcome under the heavy burden of temptations, and their sins. Such are also those excommunicate persons, who in regard of their engrafting are true

members, howsoever in regard of the external communion with the Church, and efficacy of the Spirit, they are not members, until such time, as they being touched with repentance, do begin as it were, to live again.

God executes this effectual calling by certain means.

The first, is the saving hearing of the word of a God, which is, when the said word outwardly is preached, to such a one as is both dead in his sins, and does not so much as dream of his salvation (See the chart at the front of the book in lines a, b, and c.) And first of all, the Law showing a man his sin, the punishment of it, which is eternal death, afterward the Gospel, showing salvation by Christ Jesus, to such as believe. And inwardly the eyes of the mind are enlightened, the heart and ears opened, that he may see, hear and understand the preaching of the word of God. Ezek. 16:6, “When I passed by thee, I saw you polluted in your own blood, and said to thee, when you wast in your blood, you shalt live.” Isa. 55:1, “Ho, every one that thirsteth, come you to the waters, you that have no silver, come buy, eat. Come I say, buy wine and milk without silver, and without money.” John 1:12, “As many as received him, to them he gave this privilege, that they should become the sons of God. Namely, to them which believed in his name.” Rom. 7:7, “I knew not sin, but by the law. For I had not known lust, except the law had said, you shalt not lust.” 1 John 2:27, “But the anointing which you received of him, dwelleth in you. You need not that any man teach you. But as the same anointing teacheth you of all things, and is true, and is not lying, and as it is taught you, you shall abide in him.” Acts 16:14, “A certain woman named Lydia, a seller of purple, of the city of the Thyatirians, a worshipper of God, heard us, whose heart God opened, that she attended to the things that Paul spake.” Psa. 40:6, “Thou art not delighted with sacrifice and burnt offerings, but mine ears hast you opened.” John 6:44, “No man can come to me, except the Father which has sent me, draw him. And I will raise him up at the last day.” Isa. 54:6, “The Lord has called thee, being as a woman forsaken, as a young wife, when you wast refused, says the Lord.”

The second, is the mollifying of the heart, the which must be bruised in pieces, that it may be fit to receive God’s saving grace offered to it. Ezek. 11:19, “I will give them one heart, and I will put a new spirit within their bowels. And I will take the stony heart out of their bodies, and I will give them an heart of flesh.”

There are for the bruising of this stony heart, four principal hammers. The first, is the knowledge of the Law of God. The second, is the knowledge of sin, both original and actual, and what punishment is due to them. The third, is compunction, or pricking of the heart namely, a sense and feeling of the wrath of God for the same sins. The fourth, is an holy desperation of a man's own power, in the obtaining of eternal life. Acts 2:37-38, "When they heard these things, they were pricked in the heart, and said to Peter, and the rest of the Apostles, Men and brethren, what shall we do? Peter said to them, Repent and be baptized every one of you in the name of Jesus for the remission of sins, and you shall receive the gift of the Holy Spirit." Luke 15:17-19, "Then he came to himself, and said, How many hired servants at my father's house have bread enough, and I die for hunger? I will rise and go to my father, and say to him, Father, I have sinned against heaven, and before thee. And am no more worthy to be called your son. Make me as one of your hired servants," *etc.* Matt. 15:24, "He answered, and said, I am not sent, but to the lost sheep of Israel."

The third, is faith, which is a miraculous and supernatural faculty of the heart, apprehending Christ Jesus being applied by the operation of the Holy Spirit, receiving him to itself. John 1:12, 6:35, "Jesus said to them, I am the bread of life, he that comes to me shall never hunger. And he that believeth in me, shall never thirst." Rom. 9:30, "What shall we say then? the Gentiles which follow not righteousness, have attained to righteousness, even the righteousness which is of faith."

Christ is received, when every person particularly applies to himself, Christ with his merits, by an inward persuasion of the heart, which comes no other way, but by the effectual certificate of the Holy Spirit concerning the mercy of God in Christ Jesus. 1 Cor. 2:12, "We have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God." Zach. 12:10, "I will pour the Spirit of grace and of compassion on the house of David, and on the inhabitants of Jerusalem, and they shall look to me, whom they have wounded." Rom. 8:16, "His Spirit beareth witness to our spirit, that we are the sons of God." Eph. 1:13, "In whom also you have trusted, after that you heard the word of truth, even the Gospel of your salvation, in which also after that you believed, and were sealed with the Holy Spirit of promise." (*cf.* 2 Cor. 1:22.)

In the work of faith, there are five degrees, or motions of the heart, linked and united together, and are worthy the consideration of every Christian.

The first, is knowledge of the Gospel, by the illumination of God's Spirit. Isa. 53:11, "By his knowledge shall my servant justify many." John 17:3, "This is life eternal, that they know you to be the only very God, and whom you hast sent Jesus Christ."

To this, in such as are truly humbled, is annexed a serious meditation of the promises in the Gospel, stirred up by the sensible feeling of their own beggary.

And after the fore-said knowledge in all such as are enlightened, comes a general faith, where they subscribe to the truth of the Gospel. Heb. 4:2, "To us was the Gospel preached, as also to them. But the word that they heard profited not them, because it was not mixed with faith in those that heard it." 1 Tim. 1:19, "Having faith and a good conscience, which some have put away, and as concerning the faith, have made shipwrecked." 1 Tim. 2:4, "Who will that all men should be saved, and come to the knowledge of the truth."

This knowledge, if it is more full and perfect, is called in Greek πληροφορία τῆς συνέσεως, that is, *the full assurance of understanding*. Col. 2:2, "That their hearts might be comforted, and they are knit together in love, and in all riches of the full assurance of understanding, to know the mystery of God, even the Father, and of Christ." Rom. 14:14, "I know, and am persuaded through the Lord Jesus, that there is nothing unclean of itself." Luke 1:1. For as much as many have taken in hand, to set forth the story of those things, of which we are fully persuaded. 1 Thess. 1:5, "Our Gospel was to you, not in word only, but also in power, and in the Holy Spirit, and in much assurance."

The second, is hope of pardon, where a sinner, although he yet does not feel that his sins are certainly pardoned, yet he believes that they are *pardonable*. Luke 15:18, "I will go to my Father, and say. Father, I have sinned against heaven and against thee, and am no more worthy to be called your son, make me as one of your hired servants."

The third, is an hungering and thirsting after that grace which is offered to him in Christ Jesus, as a man hungers and thirsts after meat and drink. John 6:35, 7:37. Rev. 21:6, "And he said to me, It is done. I am Alpha and Omega, the beginning and the end, I will give to him that is a

thirst of the well of the water of life freely." Matthew 5:6, "Blessed are they which hunger and thirst after righteousness, for they shall be satisfied."

The fourth, is the approaching to the throne of grace, that there flying from the terror of the Law, he may take hold of Christ, and find favor with God. Heb. 4:16, "Let us therefore go boldly to the throne of grace that we may receive mercy, and find grace to help in time of need."

This approach has two parts. The first, is a humble confession of our sins before God particularly, if they are known sins; and generally, if unknown. This being done, the Lord forthwith remits all our sins. Psa. 32:5, "I thought, I will confess against myself my wickedness to the Lord, and you forgavest the punishment of my sin. *Selah*." 2 Sam. 12:13, "David said to Nathan, I have sinned against the Lord. Wherefore Nathan said to David, The Lord has taken away your sin, you shalt not die." (*cf*. Luke 15:9.)

The second, is the craving pardon of some sins, with unspeakable sighs, and in perseverance.

Luke 15:21. Acts 8:22, "Repent of this wickedness, and pray God, that if it is possible, the thought of your heart may be forgiven thee." Rom. 8:26, "The Spirit helpeth our infirmities. For we know not what to pray as we ought. But the Spirit itself makes request for us, with sighs which cannot be expressed." Hos. 14:2-3, "O Israel, return to the Lord your God, for you hast fallen by your iniquity. Take to you words, turn to the Lord, say to him, Take away all iniquity, receive us graciously."

The fifth arising of the former, is a special persuasion imprinted in the heart by the Holy Spirit, where every faithful man does particularly apply to himself those promises which are made in the Gospel. Matt. 9:2, "They brought to him a man sick of the palsy, lying on a bed. And when Jesus saw their faith, he said to the sick of the palsy, Son, be of good comfort, your sins are forgiven thee." Matt. 15:28, "O woman, great is your faith, be it to you as you desirest." Gal. 2:20, "I live, yet not I now, but Christ lives in me. And in that I now live in the flesh, I live by the faith of the Son of God, who have loved me, and given himself for me."

This persuasion, is, and ought to be in every one, even before He has any experience of God's mercies. Matt. 15:22, "A woman, a Cananite, came out of the same coasts, and cried, saying to him, Have mercy on me, O Lord, the son of David, my daughter is miserably vexed with a devil,"

etc. (see verses 23-27.) John 20:29, “Jesus said to him, Thomas, because you have seen me, you believest. Blessed are they which have not seen, and have believed.” Heb. 11:1, “Faith is the ground of things hoped for, and the evidence of things which are not seen.” In philosophy we first see a thing true by experience, afterward we give our assent to it. As in natural philosophy, I am persuaded that such a water is hot, because when I put my hand into it, I perceive by experience a hot quality. But in the practice of faith it is quite contrary. For first, we must consent to the word of God, resisting all doubt and diffidence, afterward will follow an experience and feeling of comfort. 2 Chron. 20:20, “Put your trust in the Lord your God, and you shall be assured. Believe his Prophets, and you shall prosper.” They therefore do very ill, who are still in a doubt of their salvation, because as yet, they do not feel in themselves, special motions of God’s Spirit.

So much concerning the way which God uses in the begetting of faith. There are beside this, two notable degrees of faith. The one is, the lowest, and as I may speak, the positive degree, the other is the highest, or superlative

The lowest degree of faith, is called ὀλιγοπιστὶα, a little or weak faith, like a grain of mustard-feed, or smoking flax, which can neither give out heat nor flame, but only smoke. Matt. 8:25-26, “His disciples awakened him, saying, Save us Master, we perish. And he said to them, Why are you fearful, O you of little faith?” Matt. 17:20, “If you have faith as much as a grain of mustard-seed, you shall say to this mountain, Remove hence to yonder place; and it shall remove.” Isa. 42:3, “The smoking flax shall he not quench.”

Faith is then said to be weak and feeble, when as, of those five degrees above mentioned, either the first, which is knowledge, or the fifth, which is application of the promises, is very feeble, the rest remaining strong. Rom. 14:2-3, “One believes that he may eat all things, another which is weak, eats herbs. Let not him that eateth, despise him that eateth not. And let not him which eateth not, judge him which eateth. For God has received him.” The Apostles, although they believed, that Christ was the Son of the living God; yet they were ignorant of his death and resurrection. Matt. 16:16. John 6:69. Matt. 17:22. Luke 9:45. They understood not that word. For it was hid from them that they could not

perceive it. Acts 1:6, “They asked him saying, Lord, wilt you restore at this time the kingdom to Israel?”

For the better knowledge of this kind of faith, we must observe these two rules:

1. A serious desire to believe, an endeavor to obtain God’s favor, is the seed of faith. Matt. 5:6, “Blessed are they which hunger and thirst after righteousness. For they shall be satisfied.” Rev. 21:6, “I will give to him that is a thirst, of the well of the water of life freely.” Psa. 145:19, “He will fulfill the desire of them that fear him. He also will hear their cry, and will save them.” For in such as begin to believe, to be renewed, the mind will not lie idle, but being moved by the Holy Spirit, strive with doubtfulness and distrust, endeavor to put their assent to the sweet promise made in the Gospel, and firmly to apply the same to themselves, and in the sense of their weakness, desire assistance from above; and so faith is bestowed.

2. God does not despise the least spark of faith, if so be, it, by little and little, increases, and men use the means to increase the same. Luke 17:5-6, “The Apostles said to the Lord, Increase our faith. And the Lord said, If you had faith as much as a grain of mustard-seed, and should say to this mulberry tree, Pluck yourself up by the roots, and plant yourself in the sea, it should even obey you.” Man must therefore stir up his faith by meditation of God’s word, serious prayers, and other exercises belonging to faith.

The highest degree of faith, is πληροφορία, a full assurance, which is not only a certain and true, but also a full persuasion of the heart, where a Christian much more firmly taking hold on Christ Jesus, makes full and resolute account that God loves him, and that he will give to him by name, Christ and all his graces pertaining to eternal life. Rom. 4:20-21, “Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God. Being fully assured, that he which had promised, was able also to do it.” Rom. 8:38, “I am persuaded, that neither life, nor death,” *etc.* can separate us from the love of God which is in Christ Jesus. 1 Samuel 17:36, “Thy servant slew both the lion and the bear. Therefore this uncircumcised Philistine shall be as one of them, seeing he has railed on the host of the living God.” Psalm. 23:6, “Doubtless, kindness and mercy shall follow me all the days of my life.” Conferred with verse 1-4.

Man comes to this high degree, after the sense, observation, and long experience of God's favor and love.

Question. Whether is justifying faith commanded in the law?

Answer. It is commanded in the law of faith, namely, the Gospel, but not in the law of works, that is, in the moral law. Rom. 3:27. The reasons are these. 1. That which the law reveals not, that it commands not. But the law is so far from revealing justifying faith, that it never knew it. 2. Adam had fully, before his fall, written in his heart the moral law. Yet had he not justifying faith, which apprehends Christ.

Objection. 1. Incredulity is condemned by the law.

Answer. That incredulity which is towards God, is condemned in the law; but that incredulity which is against the Messiah Christ Jesus, is condemned by the Gospel. For as by the Gospel, not by the Law, incredulity in the Son as Mediator, appears to be a sin. So likewise not by the law is incredulity in the Messiah condemned, but by the gospel, which commands us to hear him and to believe in him. Matt. 17:5. 1 John 3:23. So it is plain that this sin, not to believe in Christ, is expressly and distinctly made manifest, condemned by the Gospel. And although the knowledge of sin is by the law, yet not everything which does reprove and declare some sin, is the law of works, or belongs to it.

Objection. 2. But ceremonies belong to the Decalogue.

Answer. Ceremonies may be as examples referred to the Decalogue, but indeed they are appendants to the Gospel.

CHAPTER 37: CONCERNING THE SECOND DEGREE OF THE DECLARATION OF GOD'S LOVE

The second degree, is *justification*, where such as believe, are accounted just before God, through the obedience of Christ Jesus. 2 Cor. 5:21, "He has made him to be sin for us, which knew no sin. That we should be made the righteousness of God in him." 1 Cor. 1:30. Rom. 5:19. "As by one man's disobedience many were made sinners, so by the obedience of one (that is, Jesus Christ) shall many also be made righteous."

Question. Whether did Christ perform full obedience to the Law, for us men alone, or for himself also?

Answer. 1. Not for himself, as some not rightly would have him. For the flesh of Christ being hypostatically united to the word, and so in itself fully sanctified, was even from the first moment of conception, most worthy to be blessed with eternal life. Therefore, by all that obedience which he performed after his conception, Christ merited nothing for himself. 2. For us, namely, for the faithful, he fulfilled all the righteousness of the law and here it is, that he is called the end of the law to righteousness, to everyone that believes, Rom. 10:4.

Here may be objected. 1. Christ as he is man, is bound to perform obedience to the law for himself.

Answer. He is not bound by nature, but of his own accord. For he was not a mere man, but God and man. And although Christ did never suffer nor fulfill the law, but in that flesh which he took on him; yet by reason of the hypostatical union, this his passion and obedience have respect to the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merit to himself yes, in that the flesh of Christ is united to the person of the Word, and so exalted in dignity and sanctity, above all angels, it may seem to be exempted from this natural obligation of performing the law.

2. *Objection.* If then Christ performed the law for us, we are no more bound to the observance of the same. As we do not undergo eternal

punishments for our sins, the which Christ in his person did bear on the cross.

Answer. If we keep the same respect of performing obedience to the law, the consequence is very true, otherwise it is not so. For Christ performed obedience to the law for us, as it is the satisfaction of the law. But the faithful are bound to obedience, not as it is satisfactory, but as it is a document of faith, and a testimony of their gratitude towards God, or a means to edify their neighbors. Even as Christ suffered eternal punishments for our sins, we also suffer punishments, as they are either trials, or chastisments to us.

3. *Objection.* The law and justice of God does not together exact both, namely obedience, and punishment.

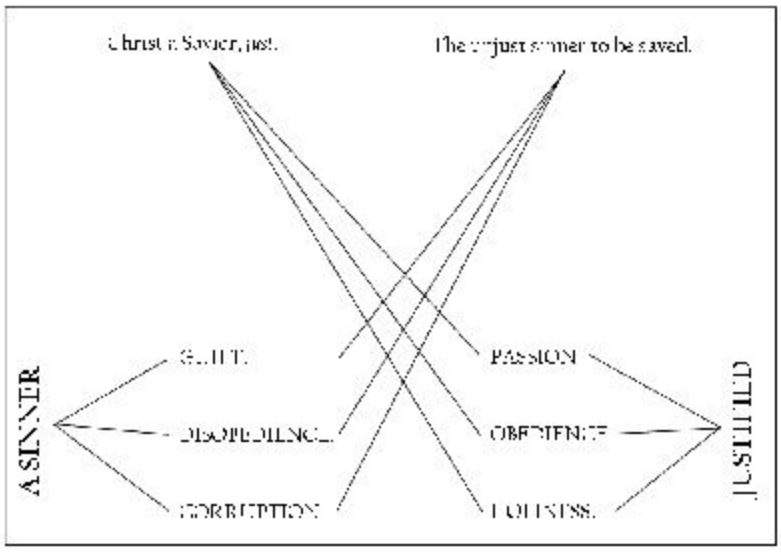
Answer. In man's perfect estate, the justice of God requires only obedience. But in his estate corrupted, he requires both obedience, and punishment. Punishment, as the law is violated. Obedience, that legal justice may be performed. Gal. 3:10. It is therefore plain, that not only Christ's passion, but also his legal obedience, is our righteousness before God.

Justification has two parts: remission of sins, and the imputation of Christ's righteousness.

Remission of sins is that part of justification, where he that believes, is freed from the guilt and punishment of sin, by the passion of Christ. Col. 1:21-22, "You have he now reconciled in the body of his flesh thorough death, to make you holy and unblameable, and without fault in his sight." 1 Pet. 2:24, "Who, in his own flesh, bare our sins in his body, on the tree, that we being delivered from sin, should live in righteousness, by whose stripes you are healed."

Imputation of righteousness, is the other part of justification, where such as believe, having the guilt of their sins covered, are accounted just in the sight of God, through Christ's righteousness. 2 Cor. 5:21. Psa. 32:1, "Blessed is he, whose wickedness is forgiven, and whose sin is covered." See in Romans chapter 4, where the Apostle repeats imputation *eleven* times. Phil. 3:8-9, "I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, that is, not having mine own righteousness which is by the law, but that which is through the faith of Christ, even the righteousness which is of faith."

The form of justification, is, as it were, a kind of translation of the believers sins to Christ, and again Christ's righteousness to the believer, by a reciprocal or mutual imputation. This is apparent in this picture following.



[Perkins Original Chart on Justification]

This obedience of Christ, is called the righteousness of God, and of Christ. Of God, 1. not because it is in God, but of God. For it takes all the power and merit it has from the deity of the Son. Jeremiah says, *Jehovah our Righteousness*. 2. God does only accept of it for us, because that alone makes us boldly to approach to God's throne of grace, that we may have pardon for our sins, and be received to eternal life. It is also called the Righteousness of Christ, because being out of us, it is in the humanity of Christ, as in a subject.

Objection. 1. No man is made just by any other man's justice.

Answer. This justice is both an others, and ours also. An others, because it is in Christ as in a subject. Ours, because by means of the forenamed union, Christ, with all his benefits, is made ours.

Objection. 2. The ancient fathers never dreamed of this imputative justice, and it may seem to be of no greater continuance than fifty years.

Answer. This is both false, and impious to affirm. See Augustine in *3 Tracts on John*, where he says, "All such as are justified by Christ, are just not in themselves, but in him." Bernard in his Sermon (*ad milites templi, cap. 11*.) Mors in *Christi morte fugatur, Christi justitia nobis imputatur*. That is, "Death in Christ's death is put to flight, and the justice of Christ is imputed to us." And in his 62nd sermon on the Canticles. "Where is there any rest (says he) but in the wounds of our Savior? I will forever sing, but what? mine own justice? No, O Lord, I will remember your justice alone. For that is also my justice. For you wast made of God to me justice. But should I fear, whether that one justice would suffice two? Nay it is not a short cloak that is able to cover a couple. your justice is justice forevermore, and will both cover you and me. It is largely large and eternal justice. And in me it covereth the multitude of my sins," *etc.* Augustine in lib. *de spiritu litera, cap. 9. 26*, "We must understand this saying . The doers of the Law shall be justified, that we may know, that there are no doers of the law but such as are justified, so that they are not first doers of the law, and then justified, but first justified, and then doers of the law. So it is said, they shall be justified, as if it should be said, they shall be reputed just and accounted just."

Justification has annexed to it *adoption*, where all such as are predestined to be adopted, receive power, to be actually accounted the sons of God by Christ. Eph. 1:5, “Who have predestinated us to be adopted through Jesus Christ, to himself, according to the good pleasure of his will.”

By means of adoption, God has bestowed many notable privileges on his children. 1. They are the Lord’s heirs apparent. Rom. 8:17, “If we be children, we be also heirs, even the heirs of God.”

2. They are fellow heirs with Christ, yes kings. Rom. 8:17, Rev. 1:6, “And made us Kings and Priests, even to God his Father.”

3. All their afflictions, yes even their wants and offences, are turned to trials or fatherly chastisements, inflicted on them for their good. Rom. 8:28, “We know that all things work together for the good, to them that love God.” And verse 36-37, “It is written for your sake, we are we killed all the day long. We are counted as sheep for the slaughter. Nevertheless, in all these things, we are more than conquerors through him that loved us.” Psa. 89:32-33, “I will visit their transgression with the rod, and their iniquity with strokes. Yet my loving kindness will I not take from him.” 2 Cor. 12:7, “There was given to me, a prick in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.” 2 Sam. 7:14, “I will be to him a father, and he shall be to me a son. And if he sins, I will chasten him with the rod of men, and with the plagues of the children of men.”

4. They have dominion over all creatures, yet so, as in this life they have only right to the thing; but after this life they shall have right in the same. 1 Cor. 3:22-23, “Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, even all are yours.” Heb. 2:7-8, “Thou madest him little inferior to the Angels, you crownedest him with glory and honor, and hast set him above the works of your hands. Thou hast put all things in subjection under his feet.”

Last of all, they have the Angels as ministering spirits attending on them for their good. Heb. 1:14, “Are they not all ministering spirits, sent forth to minister for their sakes which shall be heirs of salvation?” Psa. 34:7, “The Angel of the Lord pitcheth round about him that fear him, and delivereth them.”

Where it is apparent, that the faithful alone have the true use of the Lord’s goods, 1. Because their persons are in Christ acceptable to him, in whom also they have restitution made to them of those goods which they lost in Adam, that they may with a good conscience use them. 2. They use them with thanksgiving to their ends appointed by God.

CHAPTER 38: CONCERNING THE THIRD DEGREE OF THE DECLARATION OF GOD'S LOVE

The third degree, is Sanctification, where such as believe, being delivered from the tyranny of sin, are little by little renewed in holiness and righteousness. 1 John 3:9, "Whosoever is born of God, sinneth not. For his seed remaineth in him; neither can he sin, because he is born of God." Rom. 8:1, "There is no condemnation to those which are in Christ Jesus, which walk not after the flesh, but after the Spirit."

Sanctification has two parts: mortification and vivification.

The mortification of sin, is the first part of sanctification, where the power of sin is abated, and crucified in the faithful. Rom. 6:2-4, "How shall we that are dead to sin, live yet therein? Know you not, that all we which have been baptized into Jesus Christ, have been baptized into his death? We are buried then with him by baptism into his death, that like as Christ was raised up from the dead, by the glory of the Father, so we also should walk in newness of life." Eccl. 5:6-7, 11-13. Gal. 5:24, "They which are Christ's have crucified the flesh, with the affections and lusts of it."

The means of mortification, is the death and burial of Christ, from which proceeds such virtue as the first giving in his deadly wound, he bereaves it of power to rage and reign in man, and causes it to die and be consumed, as it were, in a grave.

The virtue of Christ's death, is a certain power, issuing from his Deity into his humanity when he died, where he did in the same humanity vanquish our sin imputed to him, being our surety, as well in regard of the punishment, as of the guilt of it, that in like sort by the same power he might abolish the corruption of sin in us his members.

Vivification, is the second part of sanctification. By this inherent holiness being begun, is still augmented and enlarged. First, we receive the first fruits of the spirit, then a continual increase of them. Eph. 4:23-24, "Be renewed in the spirit of your mind. And put on the new man, which after God is created in righteousness, and true holiness." Eph. 2:1, "And you has he quickened that were dead in trespasses and sins." Gal. 2:20, "So

I live, yet not I now, but Christ in me. And in that I now live in the flesh, I live by the faith of the Son of God, who has loved me, and given himself for me." Rom. 8:23, "We which have the first fruits of the spirit, even we do sigh in ourselves, waiting for the adoption, even the redemption of our bodies." 1 Cor. 15:45, "The first man Adam was made a living soul, and the second Adam was made a quickening Spirit."

The means of *vivification*, is a virtue derived from Christ's resurrection, to those that are quickened, which makes them to rise up to newness of life. Phil. 3:10, "That I may know him, and the virtue of his resurrection."

The power of Christ's resurrection is that, where he first, did in his own flesh, as conqueror over death and sin, begin to live with God, to be exalted above every name and then in his members, sin being dead and buried, he causes in them an endeavor and purpose to live according to the will of God.

The efficient cause of them both is the Holy Spirit, who by his divine power conveys himself into the believers hearts, in them, by applying the power of Christ's death and resurrection, creating holiness. Job 33:24-25, Rom. 8:9, 11, "Now you are not in the flesh, but in the spirit, because the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, the same is not his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you."

Furthermore, this inherent holiness is to be distinguished into parts, according to the several faculties of the body and soul of man. 1 Thess. 5:23, "The very God of peace sanctify you throughout. And I pray God, that your whole spirit, soul, and body may be kept blameless, to the coming of our Lord Jesus Christ."

1. The holiness or renewing of the mind, which is the illumination of it, to the knowledge of the will of God. Colossians 1:9, "We cease not to pray for you, and to desire that you might be fully filled with knowledge of his will, in all wisdom, and spiritual understanding." 1 Cor. 12:8, "To one is given by the Spirit the speech of wisdom, to another the speech of knowledge, by the same Spirit."

Illumination, is either spiritual understanding, or spiritual wisdom.

Spiritual understanding, is an illumination of the mind, where it acknowledges the known truth of the word of God.

Spiritual wisdom, is an illumination of the mind, where the same truth, is applied to the good ordering of particular both things and actions: as person, place and time require.

These two have the effects, which follow.

1. To discern between good and evil. Heb. 5:14, “Strong meat belongeth to them that are of age, which through long custom have their wits exercised to discern both good and evil.” Phil. 1:10, “That you may discern things that differ one from another.”

2. To discern of spirits. 1 John 4:1, “Dearly beloved, believe not every spirit, but try the spirits whether they be of God.” 1 Thess. 5:21, “Try all things, and keep that which is good.” Acts 17:11, “These were more noble men then they which were at Thessalonica, which received the word with all readiness, and searched the Scriptures daily, whether these things were so.”

3. To meditate on the words and works of God. Psa. 1:1, “But his delight is in the Law of God, and in that Law does he exercise himself day and night.” Psa. 119:15, “I will meditate in your precepts, and consider your ways.” See also Psalm 107, the whole psalm.

4. To discern and acknowledge man’s own inward blindness. Psa. 119:33, “Teach me, O Lord, the way of your statutes, and I will keep it to the end…Open mine eyes that I may see the wonders of your Law.”

2. The sanctity of the memory, is an ability to keep a good thing, when it is offered to the mind, and as need serveth, to remember it. Psa. 119:11, “I have hid your promise in mine heart, that I might not sin against thee.” Psa. 16:7, “I will praise the Lord who has given me counsel. My reigns also teach me in the nights.” Luke 2:51, “His mother kept all these things in her heart.”

3. The sanctity of conscience, is a grace of God, where a man’s conscience excuses him for all his sins, after they are given him in Christ, as also of his upright walking in the whole course of his life. 1 Tim. 1:19, “Having faith and a good conscience, which some having put away,” *etc.* 1 Cor. 4:4, “I know nothing by myself. Yet am I not by this justified.” Acts 23:1, “Paul said, I have in all good conscience, served God until this day.” Acts 24:16, “I endeavor myself to have always a clear conscience toward God and toward men.” Psa. 26:1-3, “Judge me O Lord, for I have walked

in mine innocency, my trust has been also in the Lord. Therefore shall I not slide. Prove me, O Lord, and try me, examine my reigns and mine heart. For your loving kindness is before mine eyes, therefore have I walked in your truth."

Therefore, in all godly men arises the inward peace of God, and the outward alacrity in the countenance. Phil. 4:7, "The peace of God which passeth all understanding, shall preserve your hearts and minds in Jesus Christ." Prov. 28:1, "The wicked flee, when none pursueth. But the righteous are bold as a Lion."

4. Sanctity of will, where man begins to will that which is good, and to refuse the contrary. Therefore in this estate, the will is partly freed from bondage, partly in bondage to sin. Phil. 2:13, "It is God which worketh in you, both the will and the deed, even of his own pleasure." Rom. 7:18, "I know that in me, that is, in my flesh, dwelleth no good thing. For to will is present with me, but I find no means to perform that which is good," *etc.* 5. 19, 20, 21, 22.

5. Sanctity of affections, is the right moving of them, 1 Thess. 5:23. Rom. 7:24.

Affections that are special to note are these:

1. Hope, where men with great sighs look for the accomplishment of their redemption, Rom. 8:23.

This hope, when it is once strong and lively, has also her πληροφορὶαν, that is, full assurance, as faith has. Heb. 6:11, "And we desire that every one of you show the same diligence, to the full assurance of hope to the end." 1 Pet. 1:3, "Blessed be God, even the Father of our Lord Jesus Christ, which, according to his abundant mercy, has begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead."

2. Fear of offending God, because of his mercy, 1 Pet. 1:17, "If you call him Father, which without respect of person, judgeth according to every man's work, pass the time of your dwelling here in fear." Psa. 130:4, "There is mercy with thee, that you may be feared."

3. A base account of all worldly things, in respect of Christ Jesus. Phil. 3:7-8, "But the things that were advantage to me, I accounted loss for Christ's sake. Yea doubtless, I think all things but loss, for the excellent knowledge of Christ Jesus my Lord, for whom I have counted all things, and do judge them to be dung, that I might win Christ."

4. The love of God in Christ, which is like death, and as a fire that cannot be quenched. Song of Songs 8:6, “Love is strong as death, jealousy is cruel as the grave, the coals of it are fiery coals, and a vehement flame.”

5. A fervent zeal to God’s glory. Rom. 9:3, “I would wish myself to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.”

6. Anguish of mind for our own sins and others also. Psa. 119:136, “Mine eyes gush out with tears, because men keep not your law.” 2 Pet. 2:7-8, “And delivered just Lot, being vexed with the uncleanly conversation of the wicked. For he being righteous and dwelling among them, in seeing, and hearing, vexed his righteous, soul from day to day, with their unlawful deeds.”

7. Exceedingly great joy in the Holy Spirit. Rom. 14:17, “The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit.”

8. Sanctity of body, where it is a fit instrument for the soul to accomplish that which is good. Rom. 6:19, “As you have given your members servants to uncleanness, and to iniquity, to commit iniquity. So now give your members servants to righteousness in holiness.”

CHAPTER 39: OF REPENTANCE AND THE FRUITS OF IT

From sanctification, repentance is derived, because no man can earnestly repent, except denying himself, hates sin, even from his heart, and embraces righteousness. This no man either will, or can perform, but such an one, as is in the sight of God regenerated and justified, endued with true faith.

Therefore, although in such as are converted, repentance first manifests itself, regarding the order of nature, it follows both faith and sanctification. Therefore, it is also evident, that this repentance, (like all contrition being some occasion, and as it were, a preparation to true conversion) is wholly begotten by the preaching of the Gospel.

Repentance is, when a sinner turns to the Lord, Acts 26:20, “He showed first to them of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works worthy of amendment of life.” 1 John 3:3, “Every man that has this hope in him, purgeth himself, as he is pure.”

This is performed, when as any one by the instinct of the Holy Spirit, does purpose, will, desire and endeavor to relinquish his former sins, and to become a new man. Psa. 119:112, “I have applied my heart to fulfill your statutes always, even to the end.” 1 John 3:3, Acts 11:23, “Who when he was come, and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would cleave to the Lord.”

The fruit of repentance is a Christian conversation in which are brought forth fruits worthy of amendment of life. Matt. 3:8, “Bring you therefore forth fruits worthy of repentance.”

A Christian conversation, is such a course of life, where we following Christ’s example, do by him, perform new obedience to God. Matt. 11:29, “Take my yoke on you, and learn of me, that I am meek and lowly in heart. And you shall find rest to your souls.” 1 Pet. 4:1, “For as much as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, which is, that he which has suffered in the flesh, has ceased from sin.” 1 Pet. 2:21, “For hereunto are you called, for Christ also suffered for us, leaving us an ensample that we should follow his steps.” 1

Pet. 3:10-11, “If any man long after life and to see good days. let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good. Let him seek peace, and follow after it.”

There are two parts of new obedience: the denial of ourselves, and the profession of Christ. Matt. 16:24, “If any man will follow me, let him forsake himself, take up his cross, and follow me.”

The denial of ourselves, consists partly in Christian warfare, and partly in the patient bearing of the cross.

CHAPTER 40: OF CHRISTIAN WARFARE

Christian warfare, is concerning the right way of fighting in the spiritual battle.

The parts of it, are the preparation to battle, and the combat itself.

To the preparation, we must use the complete armor of God, Eph. 6:13, “For this cause, take to you the whole armor of God, that you may be able to resist in the evil day, and having finished all things, stand fast.”

The parts of this are especially six. 1. Truth. 2. Justice. 3. Evangelical obedience. 4. Faith. 5. The word of God. 6. Continual fervent prayer with watching. Eph. 6:14-17, “Stand therefore, and your loins girded about with verity, and having on the breastplate of righteousness. And your feet shod with the preparation of the Gospel of peace. Above all, take the shield of faith, by which you may quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. And pray always with all manner of prayer and supplication in the spirit, and watch thereunto with all perseverance and supplication for all saints. 1 Pet. 5:8, “Be sober, watch. For your adversary the devil, as a roaring lion walketh about seeking whom he may devour.”

The combat, is a mutual conflict of them that fight spiritually.

The warriors, are the tempter, and the Christian soldier. Eph. 6:12, “For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly governors, the princes of the darkness of this world, against spiritual wickedness, which are in high places.”

The tempter, is the Prince, or his helpers. The Prince is Satan and his angels, which are spiritual wickedness, in high places. His helpers are the flesh and the world.

The conflict of all these, is temptation, where man is provoked to commit such wickedness, as is hurtful to the salvation of his soul. 2 Pet. 2:11, “Dearly beloved, I beseech you, as strangers and pilgrims to abstain from fleshly lusts, which fight against the soul.”

In the soldier, two things are to be considered: his resisting and his fall.

Resistance is an action, where the soldier does withstand temptation, through grace working inwardly in him. 1 John 2:14, “I write to you babes, because you have known the Father. I have written to you fathers, because you have known him that is from the beginning. I have written to you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked.” 1 Pet. 5:8. Eph. 6:16. Psa. 91:13, “Thou shalt walk on the lion and asp. The young lion and the dragon shalt you tread under feet.”

To confirm this, these preservatives which follow are very necessary.

1. When you art tempted to sin, do not only abstain from it, but earnestly love and follow after the contrary, John. 8:44.

2. Never yield or consent to Satan’s words, whether he speaks the truth, accuses falsely, or flatters dissemblingly. John 8:44, “Thou art of your father the devil, and the lusts of thy father thou will do. He has been a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, then speaks he of his own. For he is a liar, and the father of it.” Mark 1:24, “And cried with a loud voice, and said, what have I to do with thee, Jesus, the son of the most high God. And Jesus said, Hold your peace and come out of him.” Acts 16:17, “She followed Paul and us, and cried saying, These men are the servants of the most high God, which show to us the way of salvation,” *etc.* See Augustine in his 241st sermon.

3. One temptation is to be looked for after another, and then especially, when our enemy, as though he had made a truce with us, is at rest. For the devil never makes an end of his malice. 1 Pet. 5:8.

The fall is, where the soldier through infirmity faints, being subdued by the power of the enemy. Gal. 6:1, “Brethren, if a man be fallen by occasion into any fault, you which are spiritual, restore such an one with the spirit of meekness, considering yourself, least you also be tempted.”

To this appertains the spiritual remedy. A remedy, is a thing having aptness to restore him which is fallen, to his former estate. Gal. 6:1.

And here two things must always be thought on.

1. If there is a willing mind, everyone is accepted for that grace which he has, not for that which he does not have. 2 Cor. 8:12, “For if

there be first a willing mind, it is accepted according to what a man has, and not according to that he has not."

2. In all these things, whoever will lead a godly life in Christ, the power of God is to be made perfect through their infirmity. 2 Cor. 12:9-10, "And he said to me, My grace is sufficient for thee, for my power is made perfect through weakness. Very glad therefore will I rejoice rather in mine infirmities, that the power of God may dwell in me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ's sake, for when I am weak, then am I strong."

CHAPTER 41: OF THE FIRST ASSAULT

Assaults are three-fold. The first, is about the Christian man's effectual calling. The temptation, is the enterprise of the devil to blind-fold man's mind, to harden his heart, least the word of God should work in him to salvation. Matt. 13:4-6, 19, "And as he sowed, some fell by the way side, and the fowls came and devoured them up. And some fell on stony ground, where they had not so much earth, and later they sprang up, because they had no depth of earth. And when the sun rose up, they were parched, and for lack of rooting withered away. And some fell among thorns, and the thorns sprung up and choked them…Whensoever a man hearth the word of the kingdom, understandeth it not, the evil one comes, and catcheth away that which was sown, in his heart. And this is he which has received the seed by the way side."

A resistance in those that are to be called, is wrought by the Spirit of God, that causes men to lend their ears to hear, and engrafts the word in their hearts, that the immortal seed of regeneration may spring in them. Psa. 40:6. John 6:44. Acts 16:14. Jam. 1:21, "Wherefore lay apart all filthiness, and superfluity of maliciousness, and receive with meekness, the word that is engrafted in you, which is able to save your souls." 1 Pet. 1:22, "Seeing your souls are purified in obeying the truth through the Spirit. To love brotherly, without fainting, love one another with a pure heart fervently." 1 John 3:9, "Whosoever is born of God sinneth not. For his seed remaineth in him, neither can he sin, because he is born of God." A resistance in those that are called, is when in a sincere heart they join the word which they have heard with faith. Luke 8:15, "But that which fell in good ground, are they which with an honest and good heart, hear the word and keep it, and bring forth fruit with patience." Heb. 4:2.

Here are certain preservatives to be noted.

1. Premeditation of the power and use of the word, Eccles. 5:1, "Take heed to your feet, when you enterest into the house of the Lord, and be more near to hear, then to give the sacrifice of fools. For they know not that they do evil." See also chapter 5:2, "Be not rash with your mouth, nor let your heart be hasty to utter a thing before God. For God is in the heaven, and you art on the earth, therefore let your words be few."

2. Diligent attention of the mind. Acts 16:14.

3. A hungering desire of the heart, John 7:37, “Now in the last and great day of the feast, Jesus stood and cried, saying, If any man thirst let him come to me and drink.”

4. Integrity of life. Psa. 26:6.

5. The casting away of evil affections. Jam. 1:22, “And be you doers of the word, and not hearers only, deceiving your own souls.”

6. The inward consent and agreement of the heart with the word preached. Acts 2:37.

7. An hiding of the word in the heart, lest we should sin. Psa. 119:11. I have hid your word in my heart, that I might not sin against thee.”

8. A trembling at the presence of God in the assembly of the Church. Isa. 66:2, “For all these things has mine hand made, and all these things have been, says the Lord, and to him will I look, even to him that is poor, and of a contrite spirit, and trembleth at my words.” Acts 10:33, “Then sent I for you immediately, and you hast well done to come. Now therefore are we all here present before God, to hear all things that are commanded you of God.”

The fall, is either a coldness in receiving the word, and a neglect of it, or else a falling into errors.

The remedy for this, is subjection, which must be made to the judgment censure of the brethren and ministers, Rev. 3:15, “I know your works, that you art neither cold nor hot.” Gal. 6:2. 1 Tim. 1:20, “Of whom is Hymeneus and Alexander, whom I have delivered to Satan, that they might learn not to blaspheme.”

CHAPTER 42: OF THE SECOND ASSAULT

The second assault, is concerning faith.

The temptation, is an illusion which the devil casts into the hearts of godly men. As when he says, *you are not of the elect*. *You are not justified*. *You have no faith*. *You must certainly be condemned for your sins.* Matt. 4:3, “Then came to him the tempter, and said, If you be the Son of God, command that these stones be made bread.”

The occasions which he takes of these illusions, are;

1. Adversity. As dangers, losses, persecutions, grievous offences, *etc*. Psa. 73:12-13, “Loe these are the wicked, yet prosper they always, and increase in riches. Certainly, I have cleansed mine heart in vain, and washed mine hands in innocency.” Job 13:23-25, “How many are mine iniquities and sins? show me my rebellion and my sin. Wherefore hidest you your face, and takest me for your enemy? Wilt you break a leaf driven to and fro, and wilt you pursue the dry stubble?”

2. The remembrance of sins past. Job 13:26, “For you writest bitter things against me, makest me to possess the iniquities of my youth.”

3. A feeling of death even already at hand.

The resistance is made by a true faith applying Christ with all his merits particularly, after this manner. I assuredly believe that I shall not be condemned, but that I am elected, and justified in Christ, and am out of all doubt, that all my sins are pardoned. Isa. 53:11, “He shall see the travail of his soul, shall be satisfied, by his knowledge shall my righteous servant justify many. For he shall bear their iniquities.” Rom. 8:38-39, “For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

The preservative, is in temptation, not to behold faith, but the object of faith which is Christ. Phil. 3:12-14, “Not as though I had already attained to it, either were already perfect. But I follow, if that I may comprehend that, for whose sake also I am comprehended of Christ Jesus. One thing I do, I forget that which is behind, and endeavor myself to that

which is before. And follow hard toward the mark, for the price of the high calling of God in Christ Jesus." John 3:14, "And as Moses lift up the serpent in the wilderness, so must the Son of man be lift up, that he that believeth in him," *etc*.

The falling, is doubtfulness, and distrust of our election, and of God's mercy. Psa. 77:6-8, "I called to remembrance my song in the night. I communed with my own heart, and my spirit searched diligently. Will the Lord absent himself forever? Will he show no more favor? Is his mercy clean gone forever? Does his promise fail forever more?" So David of himself says, Psa. 22:1, "My God my God, why hast you forsaken me, and art so far from my health, and from the words of my groaning?"

The remedy is double.

First, the operation of the Holy Spirit stirring up faith, increasing the same. Phil. 1:6, "I am persuaded of this same thing, that he that has begun this good work in you, will perform it until the day of Jesus Christ." Luke 17:5, "And the Apostles said to the Lord, Increase our faith."

The second, is an holy meditation, which is manifold.

1. That it is the commandment of God, that we should believe in Christ. 1 John 3:23, "This is then his commandment, that we believe in the name of his Son Jesus Christ, and love one another; as he gave commandment."

2. That the Evangelical promises are indefinite, and exclude no man, unless peradventure any man excludes himself. Isa. 55:1, "Ho, every one that thirsteth, come you to the waters, you that have no silver, come, buy, eat, come, I say, buy wine and milk without silver and without money." Matt. 11:28, "Come to me, all you that are weary and heavy laden, and I will ease you." John 6:15, "That whosoever believeth in him should not perish but have eternal life." Also the sacraments of baptism and the Lord's Supper, severally apply indefinite promises to everyone, and therefore are very effectual to enforce particular assurance or fully persuaded of forgiveness of sins.

3. That doubtfulness and despair are most grievous sins.

4. That contrary to hope, men must under hope believe with Abraham. Rom. 4:18, "Which Abraham above hope, believed under hope, that he should be the father of many nations, according to that which was spoken to him, So shall your seed be."

5. That the mercy of God, and the merit of Christ's obedience, being both God and man, are infinite, Isa. 54:10, "For the mountains shall remove, and the hills shall fall down. But my mercy shall not depart from thee, neither shall my covenant of peace fall away, says the Lord, that have compassion on thee." Psa. 103:11, "For as high as the heaven is above the earth, so great is his mercy toward them that fear him." 1 John 2:1, "My babes, these things write I to you, that you sin not. And if any man sin, we have an advocate with the Father. Jesus Christ, the just. And he is the reconciliation for our sins. And not for ours only, but also for the sins of the whole world." Psa. 130:7, "Let Israel wait on the Lord, for with the Lord is mercy, and with him is great redemption."

6. That God measures the obedience due to him, rather by the affection and desire to obey, then by the act and performance of it. Rom. 8:5, 7, "For they that are after the flesh, savor the things of the flesh, but they that are after the Spirit, the things of the Spirit…Because the wisdom of the flesh, is enmity against God. For it is not subject to the law of God, neither indeed can be." Rom. 7:20-22, "Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me. I find then by the law, that when I would do good, evil is present with me. For I delight in the law of God, concerning the inner man." Mal. 3:13, "I will spare them, as a man spareth his son that reverences him."

7. When one sin is forgiven, all the rest are remitted also; for remission being given once without any prescription of time, is given forever. Rom. 11:29, "For the gifts and calling of God, are without repentance." Acts 10:43, "To him also give all the prophets witness, that through his name, all that believe in him, shall receive remission of sins."

8. That grace and faith are not taken away by falls of infirmity, but by this are declared and made manifest. Rom. 5:20, "Moreover, the law entered thereupon, that the offence should abound. Nevertheless, where sin abounded, their grace abounded much more." 2 Cor. 12:7-9, "And lest I should be exalted out of measure, *etc.* there was given to me a prick in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me. He said, My grace is sufficient for thee."

9. That all the works of God are by contrary means. 2 Cor. 12:9, "My power is made perfect through weakness."

CHAPTER 43: OF THE THIRD ASSAULT

The third assault, is concerning sanctification.

The temptation, is a provoking to sin, according to the disposition of every man, and as occasion shall offer itself. 1 Chron. 21:1, “And Satan stood up against Israel, and provoked David to number Israel.” John 13:2, “And when supper was done, the devil had now put into the heart of Judas Iscariot, Simons son, to betray him.”

In this temptation, the devil wonderfully diminishes and extenuates those sins, which men are about to commit, partly by objecting closely the mercy of God, and partly by covering or hiding the punishment which is due for the sin.

Then there are helps to further the devil in this temptation.

First, the flesh, which lusts against the spirit, sometimes by begetting evil-motions, affections, and sometimes by overwhelming and oppressing the good intents and motions. Gal. 5:17, 19-21, “For the flesh lusteth against the Spirit, and the Spirit against the flesh. And these are contrary one to another, so that you cannot do the same things that you would. Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envy, murders, drunkenness, gluttony and such like, of which I tell you before, as I also have told you before, that they which do such things, shall not inherit the kingdom of God.” Jam. 1:14, “But every man is tempted, when he is drawn away by his own concupiscence, and is enticed.”

Secondly, the world, which brings men to disobedience, through pleasure, profit, honor, and evil examples. Eph. 2:3, “Among whom we also had our conversation in time past, in the lust of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others.” 1 John 2:16, “For all that is in the world, as the lust of the flesh, and the lust of the eyes, and pride of life, is not of the father, but is of this world.”

Resistance is made by the desire of the spirit, which works good motions and affections in the faithful, and drives forth the evil. Gal. 5:22-

24, 26, “But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. For they that are Christ’s, have crucified the flesh, and the affections and the lusts of it. Let us not be desirous of vain glory, provoking one another, envying one another.”

The preservatives are these, where men are strengthened in resisting.

1. To account no sin, light or small. Gal. 5:9, “A little leaven does leaven the whole lump.” Rom. 6:23, “For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.”

2. To avoid all occasions of sin. To these rather the proverb agrees as used of the plague. *Longe, tarde, cito.* That is, *aloof, slowly, quickly*. 1 Thess. 5:22, “Abstain from all appearance of evil.” Jude verse 23, “And others save with fear, pulling them out of the fire, and hate even the garment spotted by the flesh.”

3. To accustom yourself to subdue the lesser sins, that at the last, you may overcome the greater, Rom. 13:4.

4. To apply yourself to your appointed calling, and always to be busily occupied about something in the same.

5. To oppose the law, the judgments of God, the last judgment, the glorious presence of God, and such like, against the rebellion and looseness of the flesh. Prov. 28:14, “Blessed is the man that fears always. But he that hardeneth his heart shall fall into evil.” Gen. 39:9, “There is no man greater in his house then I, Neither has he kept anything from me, but only thee, because you art his wife, how then can I do this great wickedness, and so sin against God?”

Here certain preservatives take place.

Against unjust anger, or private desire of revenge. Here meditate, 1. That injuries happen to us by the Lord’s appointment, for our good. 2 Sam. 16:10. 2. God of his great goodness and forgives us far more sins, then it is possible for us to forgive men. 3. It is the duty of Christian love to forgive others. 4. We must not desire to destroy them, whom Christ has redeemed with his precious blood. 5. We ourselves are in danger of the wrath of God, if we suffer our wrath to burn against our brother. *Forgive* (says he) *and it shall be forgiven*. Matt. 6:14. 6. We do not know the circumstances of the facts, what the mind was, and purpose of them against whom we swell with anger.

Bridles, or external remedies, are there. 1. In this we shall imitate the clemency of the Lord, who for a very great season does often tolerate the wicked. *Learn of me, for I am humble and meek.* Matt. 11:29. 2. There must be a pausing and time of delay, between our anger and the execution of the same. Athenodorus counseled Augustus, that he being angry, should repeat all the letters of the Alphabet, or ABC. before he either spoke or did anything against another. 3. To depart out of those places where those are, with whom we are angry. 4. To avoid contention, both in word and deed. Do nothing through contention, Phil. 2:3.

Remedies against those bad desires of riches, and honor, 1. God does even in famine quicken and revive them which fear him. Psa. 33:18-19, "The eye of the Lord is on them that fear him, to deliver their souls from death, and to preserve them from famine." 2. Godliness is great gain, if the mind of man can be content with it. 1 Tim. 6:6. 3. We do wait and look for the resurrection of the body, and eternal life. Therefore we should not take such carking care for this present mortal life. 4. We are servants in our fathers house, therefore look for what is convenient for us, that will he lovingly bestowed on us. 5. The palpable blindness of an ambitious mind desires to be set aloft, that he may have the greater downfall; and he fears to be humbled, least he should not be exalted. 6. Adam, when he was checkmated by God, brought both himself and his posterity headlong to destruction. 7. He is very ambitious to rob God, which desires to take that commendation to himself, which is appropriate only to the Lord.

Preservatives against the desires of the flesh. 1. He that will be Christ's disciple, must every day take up his cross. Luke 9:23. 2. They which are according to the Spirit, savor of such things as are according to the Spirit. Rom. 8:5. 3. They that walk after the flesh shall die, Rom. 8:13. 4. We ought to behave ourselves as citizens of the kingdom of heaven. Phil. 3:20. 5. We are the temple of God. 1 Cor. 3:16. Our members are the members of Christ. 1 Cor. 6:15. And we have dwelling within us the Spirit of Christ, which we should not grieve. Eph. 4:30. Concerning this, look more in the explication of the seventh commandment.

In this temptation, the fall is, when a man being overtaken, falls into some offence. Gal. 6:1.

Here Satan wonderfully aggravates the offence committed, accuses and terrifies the offender with the judgments of God. Matt. 27:3-5, "Then when Judas which betrayed him, saw that he was condemned, he

repented himself, and brought again the thirty pieces of silver, to the chief priests elders saying, I have sinned, betraying innocent blood. But they said, What is that to us? see you to it. And when he had cast down the silver pieces in the temple, he departed, and hanged himself."

The remedy, is a renewed repentance, the beginning of which is sorrow in regard of God, for the same sin. The fruits of which are especially seven. 2 Cor. 7:9-11, "Now I rejoice not that you were sorry, but that you sorrowed to repentance. For you sorrowed godly, so that in nothing you were hurt by us. For godly sorrow causes repentance to salvation, not to be repented of. But worldly sorrow causes death. For behold, this thing that you have, godly sorry, what great care it has wrought in you. Yea, what clearing of yourselves. Yea, what indignation. Yea, what fear. Yea, how great desire, yea, what zeal. Yea, what punishment. In all things you have showed yourselves, that you are pure in this matter."

1. An endeavor and purpose to do well, according to the rule of God's word.

2. An Apology, that is a confession of the sin before God, with an earnest entreaty of pardon for the offence. Psa. 32:5, "Then I acknowledged my sin to thee, neither hid I mine iniquity. For I thought, I will confess against myself, my wickedness to the Lord, and you forgavest the punishment of my sin. 2 Sam. 12:13, "Then David said to Nathan, I have sinned against the Lord. And Nathan said to David. The Lord also has put away your sin, you shalt not die."

3. Indignation against a man's self, for his offence.

4. A fear, not so much for the punishment, as for offending the Lord, Psa. 130:3, "If you straightly markest iniquities, O Lord, who shall stand?"

5. A desire to be fully renewed, and to be delivered from sin.

6. A fervent zeal to love God, and to embrace and keep all his commandments.

7. Revenge, where the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAPTER 44: OF THE PATIENT BEARING OF THE CROSS

The patient bearing of the cross, teaches how Christians should undergo the burden.

The cross, is a certain measure of afflictions, appointed by God, to every one of the faithful, Matt. 16:24, “If any man will follow me, let him forsake himself, take up his cross, and follow me.” Col. 1:24, “Now rejoice I in my sufferings for you, fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.”

We ought to take up his cross willingly, even with both hands, when it shall please God to lay it on us.

And after we have taken it up, we must bear it with patience and perseverance. Col. 1:11, “Strengthened with all might, through his glorious power, to all patience and long suffering with joyfulness.” Luke 21:19, “Possess your souls with patience.”

The preservatives of patience, are. 1. Strength by the Holy Spirit. Phil. 4:13, “I am able to do all things through the help of Christ, which strengtheneth me.” Phil. 1:29, “It is given to you for Christ, that not only you should believe in him, but also suffer for his sake.” 2. An holy meditation, which is manifold.

1. That the afflictions of the faithful come not by chance, but by the counsel and providence of God, which disposes all things in a most excellent sort. Gen. 45:4-5. It was God that sent Joseph into Egypt. 2 Sam. 16:10. The Lord bid Shemei to curse David. Psa. 119:71, “It was good for me, that I was afflicted, that I might learn your statutes. Therefore it is evident, that afflictions to the godly are inevitable.” Acts 14:22, “By many afflictions you must enter into the kingdom of God.” Matthew 7:14, “The gate is strait, and the way is narrow that leadeth to life, and few there be that find it.” John 16:33, “In the world you shall have troubles.”

2. That although afflictions are grievous, yet they are good and profitable. For they are helps, where men being humbled for their sins before God, obtain peace and holiness of life. 2 Cor. 1:9, “We received the sentence of death in ourselves, because we should not trust in ourselves, but in God, which raiseth the dead.” Isa. 26:16, “Lord in trouble have they

visited thee, they poured out a prayer, when your chastening was on them." Hos. 5:15, "I will go and return to my place, until they acknowledge their fault, and seek me. In their affliction they will seek me diligently." Psa. 78:34, "When he slew them, they sought him, they returned, and they sought God early." Jer. 31:18, "I have heard Ephraim lamenting thus, you hast corrected me, and I was chastised as an untamed calf. Convert Thou me, and I shall be converted." Heb. 12:11, "No chastisement for the present seemeth joyous, but grievous. But afterward it brings the quiet fruit of righteousness to them, which are by this exercised." Psa. 30:5, "Weeping may abide at evening; but joy comes in the morning." John 15:2, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." 1 Pet. 1:6, "In which you rejoice, though now for a season (if need require) you are in heaviness through many temptations." 2 Cor. 1:4, "The God of all comfort, which comforteth us in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort by which we ourselves are comforted of God." Rom. 5:3, "We boast in afflictions, knowing that affliction brings patience." Heb. 2:10, "He did consecrate the Prince of their salvation through afflictions." We permit surgeons, that they should both bind us lying diseased in our beds, and sear us with hot irons, yes, launch and search our members with razors. And lastly, we send them away usually with friendly and kind speeches, and often with a golden fee for their handling us in that way. Shall we then suffer so many things of a surgeon to cure a bodily disease, and will we not give God leave to cure by affliction the most festered diseases of our souls?

By this also may we gather, that the afflictions of the godly are signs of their adoption. Heb. 12:6-7, "Whom the Lord loveth he chasteneth, and he scourgeth every son that he receiveth. If you endure chastisement, God offereth himself to you, as to sons."

And that they are to them the Kings high way to heaven. Jam. 1:12, "Blessed is the man that endureth temptation. For when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." 2 Cor. 4:17, "For our light affliction which is but for a moment, causes to us a far more excellent and an eternal weight of glory."

3. That God has promised favor, mitigation of punishment, his presence and deliverance. Phil. 1:29. 1 Cor. 10:13, "God is faithful, who will not suffer you to be tempted above measure, but with temptation will

give deliverance." 2 Sam. 7:14. Psa. 50:15, "Call on me in the day of trouble, and I will deliver thee, and you shalt glorify me." Psa. 121:4, "He that keepeth Israel will neither slumber nor sleep." Isa. 43:2-3, "When you pass through the waters, I will be with thee, and through the floods that they do not overflow you, when you walk through the very fire, you shalt not be burnt, neither shall the flame kindle on thee. For I am the Lord your God, the holy one of Israel, your Savior."

4. That in all troubles of the faithful, Christ is a companion. 1 Pet. 4:13, "Rejoice, that you are partakers of the afflictions of Christ." 2 Cor. 4:10, "Everywhere we bear about in our body the dying of Christ, that the life of Jesus might also be made manifest in our bodies." (*cf.* Col. 1:24.)

5. That the angels are ready to defend such as fear God. Psa. 34:7. 2 Kings 6:16, "Fear not, there are more with us then against us."

CHAPTER 45: OF THE CALLING OF GOD

So much concerning the denial of ourselves, now follows the profession of Christ. The profession of Christ respects either Christ himself, or his members: namely, the faithful. Matt. 25:40, “Verily I say to you, in as much as you did it to one of the least of my brethren, you did it to me.”

That profession which directly concerns Christ, is either continual, or only in the time of danger.

Continual, is the calling on the name of God, and ought ever to be performed of us, in the name of Christ Jesus our Mediator, 1 Cor. 1:2, “To the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, saints by calling, with all that call on the name of our Lord Jesus Christ in every place, both their Lord and ours.” Acts 9:14, “He has authority from the high Priest, to bind all that call on your name.” Col. 3:17, “Whatsoever you shall do in word or in deed, do it in the name of the Lord Jesus, giving thanks to God, and the Father by him.”

The calling on God’s name is by prayer, or thanksgiving. Phil. 4:6, “In all things let your requests be showed to God, in prayer and supplication, with giving of thanks.”

Prayer has two parts: petition, and assent. Mark 11:24, “I say to you, whatever you desire when you pray, believe that you shall have it, and it shall be done to you.”

Petition, is the first part of prayer, where we, according to the rule of God’s word, ask his help, for the obtaining of such necessaries as we want. 1 John 5:14, “This is the assurance that we have in him, that if we ask anything according to his will, he hearth us.”

In every petition we must express two things. 1. A sense of our wants. 2. A desire of the grace of God to supply those wants. 1 Sam. 1:10, “She was troubled in her mind, and prayed to the Lord, and wept sore.” Dan. 9:4-5, 16, “And I prayed to the Lord my God, and made my confession, saying, We have sinned and have committed iniquity,” *etc.* “O Lord according to your righteousness, I beseech thee, let your anger and your wrath be turned from the city of Jerusalem,” *etc.* to the 20th verse.

Psa. 130:1, “Out of the deep I called to you O Lord.” 1 Sam. 1:15, “Then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord,” *etc.* to the 17th verse. Psa. 143:6, “I stretch forth mine hands to thee, my soul desireth after thee, as the thirsty land.”

Assent is the second part of prayer, where we believe, and profess it before God, that he, in his due time, will grant to us our requests; which we have made to his majesty. 1 John 5:14-15, “This is the assurance that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he heareth us, whatever we ask, we know that we have the petitions that we have desired of him.” Matt. 6:1, “Lead us not into temptation, but deliver us from evil. For yours is the kingdom, yours is the power, and yours is the glory, forever and ever, Amen.”

As for the faithful, however in their prayers bewray many infirmities, yet no doubt they have a notable sense of God’s favor, especially, when they pray zealously and often to the Lord. Jam. 5:16, “Pray one for another, that you may be healed. For the prayer of a righteous man availeth much if it be fervent.” Luke 1:13, “The angel said to him, Fear not Zacharias, for your prayer is heard.” Jonah 4:1-2, “It displeased Jonah exceedingly, and he was angry. And Jonah prayed to the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to fly to Tarshish. For I knew that you art a gracious God, and merciful, slow to anger, and of great kindness, and repentest you of the evil.” (*cf.* Rom. 8:26.) Gen. 19:18, “Lot said to them, Do not so, I pray you my Lord’s,” *etc.* Psa. 6:1, “O Lord, rebuke me not your anger, neither chastise me in your wrath,” *etc.* See also verses, 2-5, and Psa. 8:9; 20:5; 35:9, 18, 28; Psa. 16:7.

Thanksgiving is calling on God’s name, where we with joy and gladness of heart, praise God for his benefits either received, or promised. Psalm. 45:1, “Mine heart will utter forth a good matter, I will entreat in my words of the King. My tongue is as the pen of a swift writer.” Eph. 5:20, “Giving thanks always for all things to God even the Father, in the name of our Lord Jesus Christ.” Psa. 36:8-9, “How excellent is your mercy, O God? therefore the children of men trust under the shadow of your wings. They shall be satisfied with the fatness of your house, and you shalt give them drink out of the rivers of your pleasures.” (*cf.* Col. 3:16-17.)

CHAPTER 46: OF CHRISTIAN APOLOGY, AND MARTYRDOM

The profession of Christ in situations that are dangerous, is either in word, or deed.

Profession in word, is *Christian apology (a defense of the faith)*, or the confession of Christ. Rom. 10:10, "With the heart, man believeth to righteousness; and with the mouth man confesseth to salvation." Psalm. 22:22, "I will declare your name to my brethren. In the midst of the congregation will I praise thee."

Christian apology is the profession of Christ in word, when as we are ready with fear and meekness, to confess the truth of Christian religion, so often as need requires; and the glory of God is endangered, even before unbelievers, especially if they are not past all hope of repentance. 1 Pet. 3:15-16, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." See Acts chapter 7 (the whole chapter) where Steven makes an apology for himself. Matt. 7:6, "Give not that which is holy to dogs, nor cast your pearls before swine, lest they tread them under their feet, and turning again all to rent you."

Profession, which is in *deed*, is called martyrdom. Martyrdom is a part of Christian profession, when as a Christian man does for the doctrine of faith, for justice, and for the salvation of his brethren, undergo the punishment of death, imposed on him by the adversaries of Christ Jesus. Mark 6:18, 27-28, "John told Herod, It is not lawful for you to have your brother's wife. And immediately the king sent the hangman, and gave him charge that his head should be brought. So he went and beheaded him in the prison." 2 Cor. 12:15, "I will most gladly bestow, and be bestowed for your souls, though the more I love you, the less am I loved."

Notwithstanding, it is lawful for Christians to flee in persecution if they find themselves not sufficiently resolved and strengthened by God's Spirit to stand. Matt. 10:23, "When they persecute you in one city,

flee into another. Verily I say to you, you shall not have finished all the cities of Israel, until the son of man comes." John 10:39, "Again, they studied to apprehend him, but he escaped out of their hands." Acts 9:30, "When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus." 1 Kings 18:13, "Was it not told my Lord what I did, when Jezebel slew the Prophets of the Lord, how I hid an hundred men of the Lord's Prophets, by fifties in a cave, and fed them with bread and water?" Acts 20:22, "Now behold, I go bound in the spirit to Jerusalem, and know not what things shall come to me there."

CHAPTER 47: OF EDIFICATION, AND ALMS AMONG THE FAITHFUL

That profession of Christ, which concerns his members, namely, the saints and faithful ones, is either edification, or alms.

Edification is every particular duty towards our brethren, where they are furthered either to grow up in Christ, or else are more surely united to him. Rom. 14:19, “Let us follow those things which concern peace, and by which one may edify another.”

To edification, these things which follow appertain:

1. To give a good example. Matt. 5:16, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” 1 Pet. 2:12, “Have your conversation honest among the Gentiles, that they which speak evil of you as of evil doers, may by your good works which they shall see, glorify God in the day of visitation.”

2. To exhort. Heb. 3:13, “Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin.” Rom. 1:12, “That I might be stirred up together with you, through our mutual faith, both yours and mine.”

3. To comfort. 1 Thess. 5:14, “Comfort the feeble minded, bear with the weak, be patient towards all men.” Jam. 5:16, 20, “Acknowledge your faults one to another, and pray one for another, that you may be healed…He that converteth a sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.” 1 Thess. 4:18, “Comfort yourselves one another with these words.”

4. To admonish. Rom. 15:14, “I myself am persuaded of you, brethren, that you also are full of goodness, and filled with all knowledge. And are able to admonish one another.” 1 Thess. 5:14, “We desire you, brethren, admonish them that are unruly.”

They shall observe a holy manner of admonition, who in the spirit of meekness, as it were guilty of the same infirmity themselves, admonish as a result of this all their brethren of such faults, as they certainly know by them, all these things out of God’s word. Gal. 6:1, “Brethren, if any man by occasion is fallen into any fault, ye, which are spiritual, restore

such an one in the spirit of meekness, considering yourself, lest you also be tempted." Matt. 7:5, "Thou hypocrite, cast out first the beam out of your own eye, and then shalt you see to take the mote out of your brothers eye." 2 Tim. 4:2, "Preach the word. Be instant in season, and out of season. Improve, rebuke, exhort, with all long suffering and doctrine." Matt. 18:15, "If your brother tresspass against thee, go and tell him his fault between you and him alone. If he hear thee, you hast won your brother." (*cf.* Rom. 15:14 and 2 Tim. 4:2.) Lev. 19:17, "Thou shalt not hate your brother in your heart, but you shalt plainly rebuke your neighbor, and suffer him not to sin."

Relief peculiar to the godly among themselves is a duty where the rich work out of their plenty supply the wants of the poor, both according to their ability, sometimes beyond their ability. 2 Cor. 8:3, "To their power (I bear record) yea, beyond their power they were willing." Acts 2:44-45, "All that believed were in one place, and had all things in common. And they sold their possessions and goods, and parted them to all men, as everyone had need."

CHAPTER 48: OF THE FOURTH DEGREE, OF THE DECLARATION OF GOD'S LOVE, AND OF THE ESTATE OF THE ELECT AFTER THIS LIFE

The fourth degree of the declaration of God's love, is glorification, Rom. 8:30.

Glorification is the perfect transforming of the saints into the image of the Son of God. Phil. 3:21, "Who shall change our vile body, that it may be fashioned like to his glorious body, according to the working where he is able even to subdue all things to himself." 1 Cor. 15:44-45, 49, "It is sown a natural body, and it is raised a spiritual body. There is a natural body, and there is a spiritual body as it is also written, The first man Adam was made a living soul. The last Adam was made a quickening spirit. And as we have born the image of the earthly, so shall we bear the image of the heavenly." Psa. 17:15, "I will behold your face in righteousness, and when I awake, I shall be satisfied with your image."

The beginning of glorification is in death, but it is not accomplished and made perfect before the last day of judgment.

The death of the elect is but asleep in Christ where the body and soul are severed. The body after corruption may rise to greater glory. The soul, that it being fully sanctified, may immediately, after departure from the body, be transported into the kingdom of heaven (follow line "C" of the first chart in the beginning of the book). 1 Cor. 15:17, "If Christ be not raised, they which are asleep in Christ, are perished." Acts 7:60, "When he had so spoken, he slept." 1 Cor. 15:36, "O fool, that which thou, sowest is not quickened, except it die." Rev. 21:27, "There shall enter into it none unclean thing, neither whatever worketh abomination or lies. But they which are written in the Lamb's book of life." Rom. 7:25, "I myself in my mind serve the law of God, but in my flesh the law of sin." Luke 23:42-43, "He said to Jesus, Lord remember me when you comest into your kingdom. Then Jesus said to him, This day shalt you be with me in Paradise." Rev. 14:13, "Then I heard a voice from heaven, saying to me,

Write, Blessed are the dead, which hereafter die in the Lord, Even so says the Spirit. For they rest from their labors, and their works follow them."

Against the fear of death, note these *preservatives:*

1. Death, it frees the godly from the tyranny of Satan, sin, the world, the flesh, and eternal damnation, yes, from infinite both perils and losses, and places us both safe and happy, under the shadow, as it were, of Christ's wings.

2. Christ by his death, has sanctified to us both death and the grave.

3. Christ is both in life and death, gain to the godly. Phil. 1:21.

4. Those consolations which the Spirit of Christ suggests to the souls of the faithful, do by many degrees surmount the grief of death.

5. The desire of that most bright and glorious beholding of God, and the presence of those saints which are departed before us.

6. Instead of our bodies, we shall be clothed with glory, 2 Cor. 5:1.

7. The sting of death, namely sin, is then so taken away, as that serpent cannot hurt us anymore. 1 Cor. 15:55, "O death, where is your sting! O grave, where is your victory!" Heb. 2:15, "That he might deliver all of them, which for fear of death, were all their life time subject to bondage."

8. We should not so much think of our death, as to take an exact account of our life. For that man cannot die ill, who has lived well; and he seldom dies well, that has lived badly.

9. The angels stand at our elbows, that so soon as a saint departs, they may with all speed, immediately transport his soul into heaven.

Souls being once in heaven, remain there until the last day of judgment, where they partly magnify the name of God, and partly wait and pray for the consummation of the kingdom of glory, and full felicity in body and soul, Rev. 5:8-9, "And when he had taken the book, the four beasts, and the four and twenty elders fell down before the Lamb, having every one harps, and golden vials full of odors, which are the prayers of the saints. And they sang a new song, saying, you art worthy to take the book, and to open the seals of it, because you wast killed, and hast redeemed us to God by your blood, out of every kindred, and tongue, and people, and nation." Rev. 14:2-3, "I heard the voice of harpers harping with their harps. And they sung as it were, a new song before the throne." Rev. 6:10, "And they cried with a loud voice, saying, How long, Lord, holy

and true; doest you not judge, and avenge our blood on them that dwell on the earth?”

CHAPTER 49: OF THE ESTATE OF THE ELECT AT THE LAST DAY OF JUDGMENT

The last day of judgment shall be on this *manner:*

1. Immediately before the coming of Christ, all the powers of heaven shall be shaken. The sun and moon shall be darkened, and the stars shall seem to fall from heaven; at which sight the elect then living shall rejoice, but the reprobate shall shake in every joint. Matt. 24:29-30, “Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, the Stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven. And then shall all the kindreds of the earth mourn, and they shall see the Son of man come in the clouds of heaven, with power and great glory.” Luke 21:26, 28, “Men’s hearts shall fail them for fear, and for looking after those things, which shall come on the world… And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth near.” 2 Tim. 4:8, “Thereforth is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but to them that live to see his appearing.”

2. Then the heavens, being all set on fire, shall with a noise like that of chariot wheels, suddenly pass away, the elements, with the earth, and all in this shall be dissolved with fire. 2 Pet. 3:12-13, “Looking for, and hasting to the coming of the day of God, by which the heavens being set on fire, shall be dissolved, and the elements shall melt with heat. But we look for new heavens, and a new earth, according to his promise, in which dwelleth all righteousness.”

At the same time, when all these things shall come to pass, the sound of the last trumpet shall be heard, sounded by the archangel (see line “A” in the first chart of the book). And Christ shall come suddenly in the clouds, with power, glory, and a great train of angels. Matt. 24:31, “And he shall send his Angels with a great sound of a Trumpet.” 1 Thess. 4:16, “The Lord himself shall descend from Heaven with a shout, even

with the voice of the Archangel, and with the Trumpet of God; and the dead in Christ shall rise first." (See line "B" in the chart.) (*cf*. Matt. 24:30.) 1 Thess. 4:17, "Then shall we which live and remain, be caught up with them also in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

3. Now at the sound of the trumpet, the elect which were dead, shall rise with those very bodies which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the souls of them shall descend from heaven, and be brought again into those bodies. As for them which then shall be alive, they shall be changed in the twinkling of an eye, and this mutation shall be instead of death. And at that time, the bodies shall receive their full redemption (see line "B" of the chart); and all the bodies of the elect shall be made like the glorious body of Christ Jesus, and therefore shall be spiritual, immortal, glorious, and free from all infirmity (see line "A" of the chart). 1 Cor. 15:51-54, "We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. It is sown in dishonor, it is raised in honor. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."

4. Last of all, when they all convene before the tribunal seat of Christ, he will place the elect taken up into the air at his right hand, severed from the reprobate, and to them being written in the book of life, will he pronounce this sentence, "Come you blessed of my Father, possess the kingdom prepared for you from the foundations of the world," (Matt. 25:33). He shall set the sheep on his right hand, and the goats on the left, 1 Thess. 4:17. Rev. 20:15, "Whosoever was not found written in the book of life, was cast into the lake of fire."

CHAPTER 50: OF THE ESTATE OF THE ELECT AFTER JUDGMENT

The last judgment being once finished, the elect shall enjoy immediately blessedness in the kingdom of heaven.

Blessedness is that where God himself is *all in all* for his elect. 1 Cor. 15:28, “When all things shall be subdued to him, then shall the Son also himself be subject to him that did subdue all things under him, that God may be all in all.” And it is the reward of good works, not because works can merit, but by reason of God’s favor, who accepts good works, and that in respect of the merit of Christ’s righteousness imputed to the elect. Rom. 6:23, “The wages of sin is death, but eternal life is the gift of God through Jesus Christ our Lord.” (*cf.* 2 Tim. 4:8.) Rev. 22:12, “Behold, I come shortly, and my reward is with me, to give every man according as his work shall be.”

Blessedness has two parts: eternal life, and perfect glory.

Eternal life is that fellowship with God, where God himself is, through the Lamb Christ, *life* to the elect. For in the kingdom of heaven, the elect shall not need meat, drink, sleep, air, heat, cold, physic, apparel, or the light of the sun and moon. But in place of all these, shall they have in them God’s Spirit, by which immediately they shall be quickened forever. John 14:23, “If any man love me, he will keep my word, and my Father will love him, and we will come to him, and dwell with him.” 1 John 4:15, “Whosoever confesseth that Christ is the Son of God, God dwells in him, and he in God.” Rev. 21:3, 23, “And I heard a voice, saying, Behold the Tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God himself shall be their God with them…And that city has no need of sun or moon to shine in it. For the glory of God did light it, and the Lamb is the light of it.” Rev. 22:2, 5, “In the midst of the street of it, and of either side of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every month. And the leaves of the tree served to heal the nations with. And there shall be no night there, and they need no candle, nor light of the Sun, for the Lord giveth them light, and they shall reign forevermore.” (*cf.* 1 Cor. 15:45.) Rom. 8:11, “If the Spirit of him that raised up Jesus from the dead, dwell

in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because his Spirit dwelleth in you."

Perfect glory, is that wonderful excellency of the elect, where they shall be in a far better estate then any heart can wish. This glory consists in three points. 1. In that they shall still behold the face of God, which is his glory and majesty. Rev. 22:4, "And they shall see his face, and his name shall be in their foreheads." Psalm 17:15, "I will behold your face in righteousness, and when I awake I shall be satisfied with your image." 2. In that they shall be most like to Christ, namely, just, holy, incorruptible, glorious, honorable, excellent, beautiful, strong, mighty and humble. 1 John 3:2, "Dearly beloved, now are we the sons of God, but yet it does not appear what we shall be. And we know that when he shall appear, we shall be like him. For we shall see him as he is." Phil. 3:21, "Who shall charge our vile body, that it may be fashioned like to his glorious body, according to the working where he is able even to subdue all things to himself." 3. They shall inherit the kingdom of heaven, yes, the new heavens and the new earth shall be their inheritance. 1 Pet 1:4, "God has begotten you to an inheritance immortal and undefiled, and that fadeth not away, reserved in heaven for you." Matt. 25:34, "Then shall the King say to them on his right hand, Come you blessed of my Father, possess the kingdom prepared for you before the foundations of the world were laid." Rev. 5:10, "Thou hast made us to our God kings and priests, and we shall reign on the earth." Rev. 21:7, "He that overcomes shall inherit all things, and I will be his God, and he shall be my son."

The fruit that comes from both these parts of blessedness, is of two sorts: eternal joy, and the perfect service of God. Psalm 16:11, "Thou wilt show me the path of life, in your presence is the fullness of joy, and at your right hand there are pleasures forevermore." Psa. 36:8, "They shall be satisfied with the fatness of your house, and Thou shalt give them drink out of the river of your pleasures. For with you is the well of life, and in your light shall we see light."

The parts of God's service, are *praise*, and *thanksgiving*. Rev. 21:3, "And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God himself shall be their God with them." See also chapter 5:12, "Saying with a loud voice. Worthy is the Lamb that was killed, to receive power, and riches, and wisdom, and strength, and honor,

and glory, and praise," *etc.* And chapter 11:17, "The four and twenty elders which sat before God on their seats, fell on their faces and worshipped God, saying, We give you thanks, Lord God Almighty, which art, and which was, and which art to come. For Thou hast received your great might, and hast obtained Thy kingdom."

The manner of performing this service, is to worship God by himself immediately. In heaven there shall neither be temple, ceremony, nor sacrament, but all these lacking, God shall *himself* supply together with the Lamb, that is, Christ. Rev. 21:22, "I saw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it."

This service shall be daily, and without intermission. Rev. 7:15, "They are in the presence of the throne of God, and serve him day and night in his temple."

Finally, I have a corollary, or the last conclusion to this.

So, God, in saving the elect clearly sets forth his justice and mercy. His justice is set forth in that he punished the sins of the elect, in his Son's own *person*. His mercy, in that he pardoned their sin for the merits that were accomplished by his Son. Eph. 1:18-20, "That the eyes of your understanding may be enlightened, that you may know what the hope is of his calling, and what the riches of his glorious inheritance is in his saints. And what is the exceedingly greatness of his power towards us, which believe, according to the working of his mighty power, which he wrought in Christ." Also 3:18-19, "That you may be able to comprehend with all the saints, what is the breadth, length, depth, and height: and to know the love of Christ."

All these things the Lord himself so decrees, and in his good time will accomplish them, to the glorious praise of his name. Pro. 16:4, "The Lord has made all things for his own sake. Yea, even the wicked for the day of evil."

CHAPTER 51: CONCERNING THE ORDER OF THE CAUSES OF SALVATION, ACCORDING TO THE DOCTRINE OF THE CHURCH OF ROME

The following is according to Rome's understanding of salvation and damnation. There are two things requisite to obtain salvation: predestination, and the execution of it.

Predestination is a fore-ordaining of the reasonable creature to grace in this life, and glory in the life to come. See Sebastian in *Cattaneus. Enchir. tract 1, t*he last chapter.

This, in regard of the first effects of it, which are vocation, election and ordination to eternal life, have the cause of it in God, namely, in his will. But in regard of the last effect, which is the execution of such an ordinance, and the obtaining of eternal life, it has the cause of it in man. The common opinion is that God's predestination is by reason of works foreseen in men, that is, God predestinates or rejects some men, because he foresees that they will exercise their will either well or badly by use of his grace. But for the more evident declaration of this, these seven conclusions must be set down to correct this.

1. The predestination, and reprobation of God, do not constrain or enforce any necessity on the will of man.

2. God has predestinated all men, that is, He has appointed and disposed all men so, as they *might* obtain eternal salvation.

3. Man is neither by necessity nor chance saved or condemned, but voluntarily.

4. God has predestinated some, others he has rejected.

5. Those whom God has predestinated by his absolute predestination, which cannot be lost, shall infallibly die in grace. But they which are predestinated by that predestination which being according to present justice, may be lost by some mortal sin which follows, are not infallibly saved, but oftentimes such are condemned, and lose their crown

and glory. Therefore arises that position, that he which is justified may be a reprobate, and perish eternally. See Torrentis in Augustine's *Confessions*, book 2, chap 4, section 20. Therefore they say that predestination is not certain, seeing it may be lost.

6. God alone does know the certain and set number of them which are predestinated.

7. There is one set number of them which are predestinated, or rejected, and that can neither be increased nor diminished.

The execution of predestination, is either in infants, or those of years of discretion.

Rome says, concerning infants, the merit of Christ is applied to them by baptism rightly administered. So that whatever in original corruption may truly properly be accounted for sin, is not only, as I may say, not pared away, or not imputed, but utterly taken away. For there is nothing that God can hate in such as are renewed. *Concil. Trid.* 5. sect. 5. Can.

Nevertheless we must confess, that there remains yet in such as are baptized, concupiscence, or the relics of sin. We see that men are left to wrestle with it, for it has no power to hurt any but such as yield to it.

The execution of predestination in such as are of riper years, has six degrees.

The first, is vocation, where men, not for their own merits, but by God's preventing grace through Christ, are called to turn themselves to God.

The second, is a preparation to righteousness, where men, through the inherent power of free-will, apply themselves to justification, after that the same power is stirred up by the Holy Spirit. For free-will is only somewhat diminished, and not extinguished. And therefore so soon as the Holy Spirit touches and enlightens the heart, it works together with the same Spirit, freely assenting to the same. This preparation has seven degrees. See *Biel* 4. book 13. dist. 2nd *question.*

The first is faith, which is a knowledge and an assent, where men agree that those things are true which are delivered concerning God, and his will, revealed in the word of God.

This is the foundation of Roman Catholicism's view of justification, and prepares the heart. Because it stirs up free-will, that it

may affect the heart with those motions by which it is prepared to justification.

1. The act of faith, is to apprehend the ugliness of sin, and the wages of it.

2. After this, follows a fear of God's anger, and of hell fire.

3. Then men begin to dislike, and in some sort to detest sin.

And in this stands the disposition of congruity, not immediately, nor sufficient, but far removed.

4. At the length, faith turns itself to the contemplation of God's mercies, and believes that God is ready to forgive sins, by the infusion of charity into those, which are before sufficiently prepared and disposed.

5. Out of this contemplation, proceeds the act of hope, where they begin to desire God, as the chief good.

6. Out of this act of hope, arises love, where God is loved above all things, by the strength of nature.

7. After this love, follows a new dislike, and a detestation of sin, not so much in regard of fear of the punishment in hell fire, as in regard of the offence to God, who is finally loved more than all other things.

8. After all these, follows a purpose of amendment of life. And then follows in the measure of congruity, that is, sufficient. Or else the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of Predestination, is the first justification, where men of unjust, are made just, not only through the remission of their sins, but also by a sanctification of the inward man, by his voluntary receiving of grace and gifts.

The efficient cause of this justification, is the mercy of God, and the meritorious passion of our Savior Christ, where he purchased justification for men. The instrumental cause, is baptism. The formal cause, is not that justice which was inherent in Christ, but which he infuses into man: and that is especially hope, and charity.

The fourth degree, is the second justification, where men who are just, are made more just. The cause here is faith, joined with good works

It is possible for such as are renewed, to keep the commandments. And therefore it is false, that a just man commits so much as a venial sin in his best actions, much less, that he deserves eternal death for the same.

The fifth degree, is the reparation of a sinner by the sacrament of penance. This is, as it were, the second board after a shipwreck. The cause

why this reparation is necessary, is, because men lose the grace of justification by every mortal sin they commit.

The last degree, is the fruit of justification, namely, the glory of eternal life, the works which are done in grace, do *ex condigno*, condignly merit, or by sufficient worthiness.

Condign merit, is when as the reward is after such sort due, as that if it is not given, injustice will be committed. This by the rigor of justice is due.

Two conditions are requisite to make a merit, 1. That a reward should by some compact or bargain be due. And this condition is in works, in regard of God. For God in the scriptures has promised a reward to such as work well. 2. That besides this compact where the debtor is bound, there should be also some worthiness in the work, or some proportion of the work to the reward.

The worthiness or dignity of the work, depends. 1. On Christ, because Christ did not only merit that his own proper actions should be meritorious, but the actions also of his members. 2. On the Holy Spirit. For the Holy Spirit conspires, excites, and moves men to do. 3. On a habitual grace, which is a certain participation of the divine essence.

So much concerning the degrees of executing predestination. Now follows the applying of predestination particularly to the persons of men as Rome teaches.

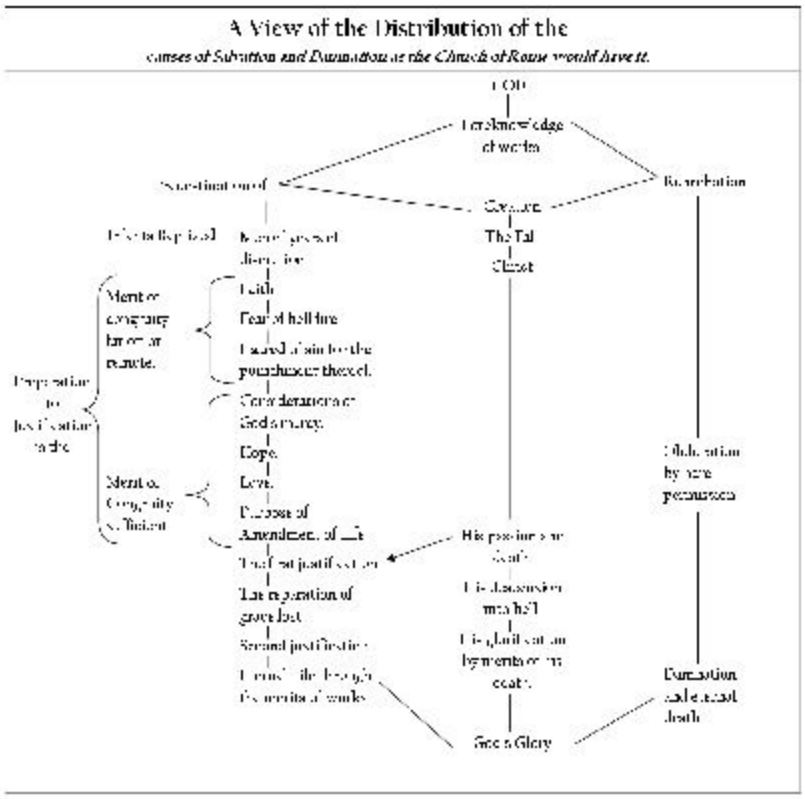
No man, so long as he lives in this mortal life, ought so much to presume on the secret mystery of God's predestination, as to determine undoubtedly that he is in the number of them whom God has ordained to eternal happiness. For no man without special revelation can know, whom God has chosen to be his heirs, *Sess*. 6. *etc*.

The sum of all these, is this: God by a certain grace given freely, or rather a grace preventing, or coming before, the which is termed an *special aid*, moves a man, that he may dispose himself to his justifying grace, namely, that he may believe, fear, repent, love and propound to himself newness of life, *etc*.

Furthermore, if a sinner by his free will yields his assent to this divine motion, and consequently and accordingly rightly disposes himself, God incontinently forgives him his sin, and with it infuses into him justifying grace, by which he may do good works, and so by them merit eternal life. *Bellarmine*.

THE CORRECTION: Now we will demonstrate the errors of the Papists in their distributing of the causes of salvation.

And this doctrine of the Church of Rome is surely a very blasphemous doctrine, and no better to be accounted of, then as a gallows set up for the torture and massacre of men's consciences. And that this may more manifestly appear to be so, I will set down the most principal errors of popish doctrine in this case. Let us look first at the chart to see clearly their doctrine and what they teach. Then we will move on to correcting this *error:*



The first error.

Predestination is only of the elect, the reprobates are only fore-known.

The *confutation.*

The name of predestination, by a figure called synecdoche, the whole for the part, is taken indeed sometimes in the good part, spoken of the elect and faithful called out, as Rom. 8:30, "Whom he predestinated, them also he called, and whom he called, them also he justified, and whom he justified, them also he glorified." So are the Ephesians said to be

predestinate in to the adoption of the sons of God, Eph. 1:5. Yet may this word *predestination*, nevertheless generally be extended to the decree of God, whether it is that of predestination to eternal life, or the other to eternal death. The *reasons*. 1. Acts 4:27-28, “They gathered themselves together against your holy Son Jesus to do whatever your hand and your counsel had determined (or fore ordained, or predestinated, προὡρισεν) before to be done.” 2. Augustine in *de Bono persev*. chapter 17 calls predestination *the disposition of future works*. And in book 15 of the *City of God*, chapter 1, he divides all mankind into two cities. One city is predestinated to reign with God eternally, the other predestinated to undergo eternal punishment with the devil. And in his *Manuel* to Laurentius, chapter 100, he says, *That God has justly predestinated wicked men to punishment, mercifully predestinated the good to grace*. Thomas Aquinas in part 1, question 23, article 4, says, *It mattereth not in regard of the name of predestination, whether a man be said to be predestinate to life eternal or not*.

Furthermore, for a man to say that the reprobates are fore-known, and not predestinate, is very injurious. Because God’s foreknowledge may in nothing which is to be, be severed from his will and eternal decree. For that, which being hereafter to be, it foreknown of God, that assuredly will come to pass, and shall be, that either by the will of God, or without his will. If with his will, then no doubt, he both decreed and preordained the same. If without or against his will, how is God then omnipotent? And surely evil itself, although God does not will it in his approving or allowing will, yet he does will the free willing permission of it. Augustine in his *Manuel* or *Enchiridion* to Laurentius, chapter 100, has an excellent saying to this purpose. *Although* (says he) *that those things which are evil, in that they are evil, cannot be good, yet that there are not only good, but also evil things, it is very good*. To the intent that after a marvelous unspeakable manner, that thing may not be besides, or without his will, which also is done against his will, because it should not be done, unless he suffered it, neither does he suffer it, against his will, but willingly.

The 2nd Error.

That Predestination is mutable. For, (according to the common opinion of the Papists) whosoever is predestinated, is contingently predestinated as well on God’s part, as on man’s. Where it follows, that he

which is predestinated, that is appointed to salvation, may be condemned; and he which is foreknown that is, appointed to damnation, may be saved.

The *confutation*.

The contrary to this doctrine is most true. Namely, that the decree of God concerning every man's eternal state both salvation and damnation, is from all eternity set down, and *immutable*. The reasons; 1. Testimonies of Scripture. Rom. 11:26, "The gifts and calling of God they are ἀμεταμέλητα, such as are without repentance." Matt. 24:22, "There shall arise false Christ's, and false prophets. And shall do great signs and miracles, so that, if it were possible, they should deceive even the elect." Rom. 8:33, "Who shall lay anything to the charge of God's chosen? it is God that justifieth, who shall condemn?" 2 Tim. 2:19, "The foundation of God standeth sure, and has this seal, The Lord knoweth who are his." 2. Election and reprobation are in God, not in men. Now there can be nothing in God which is not immutable. Mal. 3:6, "I Jehovah am not changed." Isa. 64:10, "My counsel shall stand, and I will do whatever I will." 3. If this Popish conclusion should be granted, then would it follow of necessity, that the foreknowledge of God must be made void, his power weakened, and his will changed, each of which is impious once to dream of. For he which changes his counsel, or his will, therefore changes it, either because he at the length sees that he might have taken better advice, or else in that he sees that he could not bring his former purpose about as he would; either of which are far from our Lord God. 4. If we resolve that the counsel of God in any way mutable, it will by this come to pass, that every man must be uncertain whether he is predestinated to life or not. By this that notable foundation and only ground of our full assurance to be saved, is utterly shaken and overturned. Therefore let this truth be maintained of us, namely, that both the election and reprobation of God stand *immutable*, so that neither the elect can become reprobates, nor the reprobates elect; and consequently neither of these be saved, nor condemned.

Against this doctrine, the popish sort except. If you speak in a compound sense or meaning (in *sensu composito*) it is very true, that the predestinate cannot be damned, nor such as are fore-known be saved. But if in a sense divided (in *sensu diviso*) it is not so. This distinction is plain by this example. The color *white* in a compound meaning cannot be black, because blackness is repugnant and contrary to whiteness. But in a divided sense, white color now may afterwards be made black. In like sort, one

predestinated to salvation may, by reason of the free-will he has, sin, and so be damned. *Answer.* These are silly shifts, and mere sophisms, because, such as are predestinated to the end, namely, salvation, are necessarily predestinated to the means and salvation, that which they cannot but use, and by them come to the end itself.

The 3rd Error.

All men are predestinated, that is, disposed and ordained of God, so as they might attain eternal life. See Sebast. *Catteneus in his Enchirid.* chapter of Predestination.

The *confutation.*

This is manifestly false. For, 1. infants who so soon as they are born, depart this life, seeing for lack of time they cannot in this life use the means of salvation, although they may have life eternal, yet they do not obtain it by using the means to the same. 2. That which the Lord indeed actually does, the very same has he determined to do. For he does nothing neither unadvisedly, or unwillingly. But he actually forsakes a very great part of mankind, this being shut up under contumacy, he leaves to itself. Acts 14:16, "Who in times past suffered all the Gentiles to walk in their own ways." Therefore also it is, that Eph. 2:12, "…all the Gentiles are said to be ἄθεοι, without God in the world." Therefore God decreed to forsake some men in this life, consequently he did not ordained all men to the obtaining of eternal life. No, if God once would in his secret will, that all men should be saved, it were impossible for any to perish, because God's willing is his doing of it. And if he that was ordained to salvation perishes, God then must now have left off to will that which he would do from all eternity, or else will that which before he would not; this cannot be said of God without blasphemy. 3. Paul, 2 Thess. 2:10, says, that there are certain men, ἀπολλυμένοι, "which perish," and them he distinguishes from the elect. *cf.* 5:13. Rom. 9:21-22, "Has not the potter power," *etc.* Where there is not only mention made of vessels of glory, mercy, but also of certain, made and fashioned in God's eternal counsel, as *vessels of wrath.* Now look, those whom God has made to wrath and destruction, these he never disposed to obtain eternal life.

The 4th Error.

Predestination, in regard of the last effects of it, has his cause in man, that is, in man's free-will, and works. For they whom God had foreseen, that they would receive grace offered in Christ, lead their life

according to the Law, these he predestinated, not of works, but of his mercy. This is so, as he had respect to works, or to deal with them according to their works. Or (as others say) to ordain them by their works foreseen. As for example. God did from all eternity foresee and foreknow that Peter should be saved, and Judas condemned; because he from the same eternity did foresee and foreknow, that Peter would accept of the grace offered to him, and after use the same aright. And he also foresaw that Judas should receive the grace offered, yet notwithstanding by reason of his perverse will, use the same perversely.

The *confutation.*

This is their forged devise of foreseen works, 1. Paul shows this to be plainly counterfeit, when as he says that the Ephesians were elected in Christ before the foundations of the world were laid. Eph. 1:3. And that not because he did foresee that they would be holy, but that they might be holy and unblameable before God with love, *etc.* 2. So he says, they were created to good works in Christ, that they might walk in them. In which places, good works are made effects of predestination; but the effect foreseen cannot be the cause of his cause. For that every cause, in the order both of nature and knowledge, goes before his effect. Titus 3:5, "Not of works which we have done, but according to his mercy did God elect and save us." 3. God in electing us, did not regard anything out of himself, but in himself he elected us, Eph. 1:4 and verse 9. Therefore did he not regard future works. 4. Some of the Popish schoolmen confess that predestination puts nothing in the party predestinated, in respect of him, for which God predestinated him. See Thomas 1st *primae. quaest*. 13. article. 2. 5. Election is only of God's mercy, Rom. 9:16. 6. God saw no grace in man, but that which he himself must bestow on him. Where it is apparent, that in election the beginning of it proceeds from grace. 7. Seeing there is nothing either above God, or greater than God, it must be impious to assign any cause of his will, either out of, or above his majesty. And therefore that his fore-knowledge of faith and works should be accounted the impulsive cause of his decree, concerning man's salvation, we *rightly deny*.

The 5th Error.

By baptism rightly administered, not only the guiltiness, but also the corruption of original sin, is so washed away, as that it is not afterward properly accounted a sin.

The *confutation*.

We contrarily do so distinguish of sin. Sin, in regard of the guiltiness, of God's wrath, and also in regard of the punishment, together by one act is taken away in baptism. But in regard of that error and corruption of nature, it is not at the first quite taken away, but successively; little by little it is extinguished; even as our renovation is brought about by the Holy Spirit, is little by little begun and increased in us. *Reasons*. 1. Paul would not so greatly bewail his original sin, if after Baptism it ceased any more to be sin, "I see," says he, "another law in my members, rebelling against the law of my mind, and leaving me captive to the law of sin which is in my members. O miserable man! who shall deliver me from this body of death?" (Rom. 7:23-24). 2. Original sin is called a sin out of measure sinful, Rom. 7:13. And, Heb. 12:1, "…a sin that hangeth fast on, or, easily compasseth us about." 3. Concupiscence is the root of all actual sin, and therefore even after baptism, it must properly be a sin. 4. Unless concupiscence were a sin, where would or could be that vehement and hot combat between the flesh and the Spirit? Gal. 5:17.

The 6th Error.

They say, baptism is absolutely necessary to salvation, especially for children.

The *confutation*.

We deny that baptism is of absolute necessity to salvation. *Reasons*. 1. Sacraments do not *confer* grace, but rather *confirm* grace, when God has conferred the same. The children of faithful parents are born holy, not by natural generation, but by the grace of God, and are not first made holy by baptism. And as for such as are years of discretion before they are baptized, they cannot be baptized unless they believe. Now all such as believe, are both justified, and reconciled to God; and therefore although they without their own default, are deprived of the Sacraments, it is impossible for them to perish. 2. God precisely appointed circumcision to be on the eight day, not on the first, or the second. Now there is no doubt, but that many infants, before their eight day, were prevented of circumcision by death, all which for a man peremptorily to set down as condemned, would be very absurd. 3. If circumcision were of such absolute great necessity, why was it for the space of forty years in the desert intermitted? and that only because the Israelites being often in journey, such as were circumcised were by it in jeopardy of death. No

doubt Moses and Aaron would never have omitted this sacrament so long, if it had been *absolutely necessary* to salvation. 4. This doctrine of the absolute necessity of baptism, was unknown to the ancient fathers. For the primitive Church tolerated very godly men (though we do not allow their fact) that they should defer their baptism many years, yes often to the time of their death. Therefore was it, that Constantine the great was not baptized until a little before his death. And Valentinian by reason of his delay, was not at all baptized. Notwithstanding, Ambrose pronounces to be in heaven, and Bernard in his 77th epistle disputes that not every deprivation of baptism, but the contempt or palpable negligence is damnable.

The 7th Error.

Man after the fall of Adam has free will as well to do that which is good, as that which is evil although it is in a diverse manner, that is, he has free-will to do evil simply, without any external aid. But to do well, none at all, but by the grace of God preventing, or guiding us. This grace notwithstanding every man has, and to the which grace it is in our freewill either to consent and together work with the same, or not. And therefore the power of freewill to do that which is good and acceptable to God, is only attenuated and weakened before conversion, not quite taken away, and therefore man can of himself work a preparation to justification.

The *confutation*.

Man not regenerated, has free-will to do only that which is *evil*, none to do good. He, not being already converted, cannot so much as will to have faith, and be converted. *Reasons*. 1. Man is not said to be weak or sick, but *dead* in sins. Eph. 2:1; Col. 1:13. As he therefore that is corporally dead cannot stir up himself, that he may perform the works of the living, no not even when others help him. So he that is spiritually dead, cannot move himself to live to God. 2. He is the servant of Satan, a bond-slave of sin, Eph. 2:2; *cf*. Rom. 6:13. Now we know, that a servant stands at the beck and pleasure of another, and can do nothing else. 3. That which no man can by himself know and believe, the same cannot will. But no man can know and believe those things that appertain to the kingdom of God. 1 Cor. 2:14. “The natural man perceives not the things of the Spirit of God.” 2 Cor. 3:5, “We are not sufficient of ourselves, to think anything as of ourselves.” Therefore no man can will by himself, those things that appertain to God’s kingdom. 4. That which is a deadly enemy to goodness,

and is directly repugnant to it, the same does not desire that which is good; but the will is an enemy, and directly repugnant to goodness. Rom. 8:7, “The wisdom of the flesh is hatred against God. For it is not subject to the law of God, neither indeed can be.”

Objection. 1. The word is near to you in your heart, and in your mouth, that you may do the same, Deut. 30:14. *Answer.* It is not easy to perform the law legally, but *evangelically*. Now this is done, when any man fulfills the law by a Mediator, and from him receiving the Spirit of God, endeavors to perform new obedience.

Objection. 2. God gives many precepts by which we are commanded to repent, believe, obey God, *etc.* Therefore to do these, we have free-will. *Answer.* Such places admonishes us, not of our strength, but of our *duty* and *infirmity*. Neither do they show what men *can do*, but what men *should do*. 2. They are instruments of the Holy Spirit, where he renews and converts such as shall be saved. They *object* to this again. God in commanding these does not require things impossible for man to do. *Answer.* He does not indeed require that which is impossible to men in their *innocency* before the fall, but now to all such as fell in Adam he does require the same, and that by their own default, not God’s.

Objection. 3. Phil. 2:12, “Work *your salvation* with fear and trembling.” *Answer.* Paul speaks of such as are already converted, which have their will in part freed.

Objection. 4. If the will be a mere patient, it is constrained to do that which is good. *Answer.* The will both in itself, and of itself, is merely a patient in her first conversion to God; but if it is considered as it is moved by the Spirit of God, it is an agent. For, being moved, it moves. It is not therefore compelled, but of a nullifying will, is made a willing will.

The 8th Error.

The Holy Spirit does not give grace to will, but only unlooses the will which before was chained, and also does excite the same. So that the will by her own power, does dispose herself to justification.

The *confutation.*

It is *apparently false*. To will those things which concern the kingdom of God, as faith, conversion and new obedience, is the mere *gift* of God’s Spirit. Matt. 11:26, “No man knows the Father but the Son, and he to whom the Son wills to reveal him.” Luke 8:10, “To you it is given to know the mysteries of the kingdom of God.” Phil. 2:13, “It is God which

worketh in you to will and to do." 1 Cor. 12:3, "No man can say that Jesus is Lord, but by the Holy Spirit." Briefly, he who according to God is to be created in righteousness and holiness, Eph. 4:24, cannot any ways dispose himself to justification, or new creation. For it is impossible that a thing not created, should dispose itself to his creation.

The 9th Error.

That preparation to grace, which is caused by the power of free-will, may by the merit of congruity deserve justification.

The *confutation*.

These things smell of more than Satanical arrogance. For what man, but such an one, as were not in his right mind, would believe, that he, to whom so many millions of condemnations are due, could once merit the least dram of grace? The prodigal son was not received into favor by reason of his deserts, but by favor. Luke 15:21, "His son said to him, I have sinned against heaven and against thee, and am no more worthy to be called your son."

The 10th Error.

The faith of the godly, or that which justifies, is that where a man does in general believe the promised blessedness of God, and by which also he gives his assent to other mysteries revealed of God concerning the same.

The *confutation*.

Faith is not only a general knowledge, assent to the history of the Gospel, but further also a certain power, both apprehending and severally applying the *promises* of God in Christ, where a man assuredly sets down that his sins are forgiven him, and that he is reconciled to God. *Reasons*. 1. A. particular assurance of the favor of God, is of the nature of faith. Eph. 3:10, "By whom we have boldness, entrance with confidence, by faith in him." Rom. 4:20-21, "Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, gave glory to God. Being fully assured that he which had promised, was also able to do it." Heb. 10:22, "Let us draw near with a true heart in assurance of faith." 2. Particular doubting is reprehended. Matt. 14:31, "O you of little faith, why didst you doubt?" Luke 12:29, "Hang thou not in suspense." 3. That which a man prays for to God, that he must assuredly believe to receive, Mar. 11:24. But the faithful in their prayers make request for adoption, justification, and life eternal. And therefore they must certainly believe that they shall

receive these benefits. 4. Rom. 5:1, “We being therefore justified, have peace with God.” But there can be no peace, where there is not a particular assurance of God’s favor.

5. That which the Spirit of God testifies particularly, that must also be believed particularly. But the Spirit of God gives a particular testimony of the adoption of the faithful, Rom. 8:16. Gal. 4:6. This therefore is in the same manner to be believed.

Where they say, that no man has a particular assurance, but by especial revelation, as was that which Abraham, and Paul had, is false. For the faith of these two is set down in Scripture, as an example which we should all follow. For this cause Abraham is called the Father of the faithful, Rom. 8:11, and Paul testifies the very same of himself, 1 Tim. 1:16, “For this cause (*says he*) was I received to mercy, that Jesus Christ should first show on me all long suffering, to the example of them, which shall in time to come believe in him to eternal life.” Again, where they say, that we have a moral assurance, but not the assurance of faith, it is a popish device. For, Rom. 8:16, “The Spirit of adoption (συμμαρτυρεῖ) together beareth witness to our spirits.” Where we see two witnesses of our adoption, our own spirit, and the Spirit of God. Our spirit testifies morally of our adoption, by sanctification, and the fruits of it. And therefore also the Spirit of God witnesses after another manner, namely, by the certainty of faith, declaring and applying the promises of God.

Objection. 1. We are commanded to work our salvation with fear and trembling. *Answer.* This fear is not in regard of God’s mercy forgiving our sins, but in respect of us, and our nature, which is ever prone to slide away, and starting from God.

Objection. 2. In respect of God’s mercy, we must hope for salvation. But in respect of our unworthiness, we must doubt. *Answer.* 1. We may not at all lawfully doubt of God’s mercy, because doubtfulness is not of the nature of faith, but rather a natural corruption. 2. If we consider our own unworthiness, it is out of all doubt, we must be out of all hope, and despair of our salvation.

Objection. 3. There are many sins unknown to us, and so also uncertain whether they are pardoned to us. *Answer.* He that certainly and truly knows that but one sin is pardoned him, He has before God all his sins remitted, whether they are known or unknown

Objection. 4. No man dare swear, or die in the defense of this proposition. *I am the child of God, or in God's favor, and justified*. *Answer.* They which have an unfained faith, will, if they are lawfully called, not only testify their adoption by an oath, but seal it also by their blood.

Objection. 5. A man may have this faith which the Protestants talk of, and lie in a mortal sin, and have also a purpose to persevere in a mortal sin. *Answer.* It is far otherwise. For Acts 15:9, "True faith purifieth the heart."

These *sophisters* further affirm, that this faith, which to them is nothing but a knowledge and illumination of the mind concerning the truth of God's word, is the root and foundation of justification. This, if it is true, why should not the devil be just also? He has both a knowledge of God's word, and to it by believing gives his assent; who notwithstanding he has a certain type of a faith, yet he cannot be called one of the faithful.

Here they make an exception and say that the devil's faith is void of charity, which is the form of faith. But this is a doting surmise of their own brain. For charity is the effect of faith. 1 Tim. 1:5. But the effect cannot inform the cause.

The 11th Error.

Man's love of God in order and time goes before his justification and reconciliation with God.

The *confutation*.

No, *contrarily*, unless we are first persuaded of God's love towards us, we never love him. For we love him, because he loved us first. 1 John 4:19. Again, it is impossible, that God's enemy should love him. But he which is not as yet justified; or reconciled to God, he is God's enemy, Rom. 5:9-10. Neither is any man before the act of justification, made of God's enemy his friend.

The 12th Error.

Infused or inherent justice, is the formal cause of justification, where men are justified in the sight of God formally.

The *confutation*.

We *contrarily* hold, that the material cause of man's justification, is the obedience of Christ in suffering fulfilling the law for us. But as for the formal cause, that must necessarily be imputation, which is an action of God the Father, accepting the obedience of Christ for us, as it were our own. *Reasons*. 1. Look by what we are absolved from all our sins, and by

which we are accepted to eternal life, by that alone are we justified. But by Christ's perfect obedience imputed to us, we are absolved from all our sins, and through it we are accepted of God to eternal life; by which we cannot attain to by inherent holiness. Therefore, by Christ's perfect obedience imputed to us, are we alone justified. This will appears to be true, in the exercises of invocation on God's name, and also of repentance. For in temptation, and conflicts with sin and Satan, faith does not reason this way. Now I have charity and inherent grace, and for these God will accept of me. But faith more rightly beholds the Son of God, as he was made a sacrifice for us, and sits at the right hand of his Father, there making intercession for us. To, him, I say, faith flies to heaven, is assured, that for this his Son, God will forgive us all our sins, and will also be reconciled to us; yes, and account us just in his sight, not by any quality inherent in us, but rather by the merit of Jesus Christ. Rom. 5:19. 2. As Christ is made a sinner, so by proportion such as believe are made just. But Christ was by imputation only made and accounted a sinner for us. 2 Cor. 5:21; for he became surety for us, and a sacrifice for our sins, on which all both the guiltiness of God's wrath, and punishment for us was to be laid. Therefore it is, that he is said to become (κατάρα) "a curse for us." Therefore we again are made just only by imputation. 3. The contrary to condemnation is remission of sins; and justification is the opposite of condemnation. Rom. 8:33, "It is God that justifieth, who shall condemn?" Therefore justification is the remission of sins. Now remission of sins depends only on this imputation of Christ's merits. 4. Although infused inherent justice may have his due place, his praise, and also deserts, yet as it is a work of the Holy Spirit, it is not in this life complete, by reason of the flesh where it is united. It is both imperfect, and infected with the dregs of sin. Isa. 64:6. Therefore before God's judgment seat it cannot claim this prerogative, to absolve any from the sentence of condemnation.

Objection. 1. This imputation is nothing else but a vain conceit. *Answer.* 1. Yes, it is a relation or divine ordinance, where one relative is applied to his correlative, or as the logicians say, is as the foundation to the Terminus. 2. As the imputation of our sins to Christ, was indeed something, so the imputation of Christ's justice to us, must not be thought as a bare conceit. 3. Again, the Church of Rome herself maintains imputative justice, namely, when as by ecclesiastical authority she applies the merits and satisfactions of certain persons, to other members of that

church. Where it is apparent, that even the Pope's indulgences are imputative.

Objection. 2. Imputative justice is not everlasting. But that justice which the Messiah brings is everlasting. *Answer.* Although after this life there is no pardon of sins to be looked for, yet that which is given us in this life, shall to our salvation continue in the life to come.

Objection. 3. If justification is by imputation, he may before God be just, who indeed is a very wicked man. *Answer.* Not so any way. For he that is once by imputation justified, he is also at that same instant sanctified.

The 13th Error.

There is also a second justification, and that is obtained by works.

The *confutation.*

That popish device of a second justification, is a satanical delusion. For, 1. the word of God acknowledges no more but one justification at all, that absolute complete of itself. There is but one justice, but one satisfaction of God being offended. Therefore there cannot be a manifold justification. 2. If by reason of the increase of inherent justice, justification should be distinguished into several kinds or parts, we might as well make an hundred kinds, or parts of justification, as just two. 3. That which by order of nature follows after full justification before God, cannot be said to justify. But good works do by order of nature follow man's justification, and his absolution from sins. Because no work can please God except the person itself, that works the same, pleases him. But no man's person can please God, but such an one as being reconciled to God, by the merits of Christ, having peace with him. 4. Such works as are not agreeable, to the rule of *Legal* justice; they before the tribunal seat of God, cannot justify, but rather both in and of themselves are subject to God's eternal curse. For this is the sentence of the Law. Deut. 27:26, "Cursed is every one that continueth not in all things written in the book of the law to do them." Now the works even of the regenerate, are not squared according to the rule of legal justice. Wherefore David, being as it were, stricken with the consideration of this, does not once oppose, no not his best works to the judgment of God, that by them he might plead pardon of his sins; where it is that he cries out and says, Psa. 143:2, "Enter not into judgment with your servant, O Lord, for then no flesh living shall be justified in your sight." Job says the same, 9:3, "If he (namely, such an one

as says he is just) contend with God, he cannot answer him one of a thousand." And, Dan. 9:18, "We do not present our supplications before you for our own righteousness, but for your great tender mercies." 5. Justification by works, let them be whatever they can be, quite overturns the foundation of our faith. Gal. 5:2, "If you be circumcised, Christ will profit you nothing," and verse 4, "you are abolished from Christ, whosoever are justified by the law. You are fallen from grace." In this place the Apostle speaks of them, not which openly resisted Christ and the Gospel, but of such as did with the merit of Christ, mingle together the works of the Law. They thought as though some part of our salvation consisted in them. They give an *exception*: This place only excludes such moral works of the flesh, as go before faith, or the works of the law of Moses. *Answer.* This is untrue. For even of Abraham being already regenerated, and of those his works which were done when he was *justified*, Paul speaks this way, Rom. 4:5, "To him, not which worketh, but which believeth, is faith imputed." Those works which God has prepared that the regenerate should walk in them, are moral works, and works of grace; but these are excluded from justification, and working man's salvation. Eph. 2:10. And Paul being regenerate says this of himself, 1 Cor. 4:4, "I am not guilty to myself of anything, yet am I not by this justified." 6. The cause of the cause, is the cause of the thing caused; but grace without works, is the cause of man's predestination; the which is the cause of his justification. And therefore grace without works shall much more be said to be the cause of justification.

Objection. 1. Lev. 18:5, "He that keepeth my statutes shall live in them." *Answer.* This saying is a legal sentence, and therefore does not show what men can do, but what they *should* do.

Objection. 2. Psa. 119:1, "Blessed are those that walk in the Law of the Lord." *Answer.* Man is not here said to be blessed, because he walks uprightly, but because the person of such a walker is by the merits of Christ, justified before God.

Objection. 3. Judge me according to my righteousness. Psa. 7:8. And the fact of Phineas was imputed to him for righteousness. *Answer.* These places are not meant of that righteousness of the person, by which it is righteous before God; but of the righteousness of some particular cause, or work. For where David was accused of this crime, that he did affect

Saul's kingdom, he in this point does in the words above mentioned, testify his innocency before God.

Objection. 4. Matt. 25:5, 34-35. *etc.* We are judged according to our works; therefore also by them justified. *Answer.* The reason is not likely. Because the last judgment is not the justifying of a man, but a declaration of that justification which we had before obtained. Therefore the last judgment must be pronounced and taken, not from the cause of justification, but from the effects and signs of it.

Objection. 5. Luke 16:9, "Make thou friends of unrighteous Mammon," *etc.* that they may receive you into eternal habitations. *Answer.* This they do, not as authors of salvation, but as witnesses of the same.

Objection. 6. Dan. 4:24, "Redeem your sins by righteousness, and your iniquity by mercy towards the poor." *Answer.* It is rather, *break off your sins*, than *redeem*, for so is the original Hebrew. Now men break off their sins, by ceasing from them, not satisfying for them.

Objection. 7. Evil works condemn. Therefore good works justify. *Answer.* This does not follow; because good works are not perfectly good, as evil works are perfectly evil.

Objection. 8. We are saved by hope. Rom. 8:24. *Answer.* We must distinguish between justification, and salvation. Salvation is the end; justification, is one degree to come to the end. But there is more required to the end then to a degree subordinate to the end. Therefore we are saved by hope and faith, but justified by faith alone.

Objection. 9. Affliction causes eternal glory, 2 Cor. 4:17. *Answer.* It does not do this, as by its own merit, effecting the same, but rather as a path and way manifesting and declaring the same.

Objection. 10. Jam. 2:21. Abraham was justified by *works*. *Answer.* Not as any cause of justification, but as a *manifestation* of it.

Objection. 11. Rev. 22:11, "He that is just, let him be more just." *Answer.* This place must be understood of justification before men, namely of sanctification, or a holy life. Not of justification in the sight of God,

Objection. 12. We are justified by faith; therefore by a work. *Answer.* We are justified by faith, not as it is a virtue and a work, but as it is an instrument apprehending the justice of Christ, where we are justified. And in this respect, faith is said by the figure called *metonymia*, to be imputed to us to righteousness.

Objection. 13. The works of grace are dyed in the blood of Christ. *Answer.* They are indeed dyed in it, but to the end they might the better please God, not justify man. And where they are so stained, as that they need dying in the blood of Christ, therefore can they not any way justify sinful man. And the person of the worker, is as well dyed in Christ's blood, as is his work, yet he cannot say that his person therefore justifies him.

And as I have now proved, that this doctrine of the Papists is *very erroneous*; so I also state that it is *most ridiculous*. Because for a man to say that inherent righteousness is augmented by good works, namely, the fruits of righteousness, is as if a man should say, that the vine is made more fruitful by bearing grapes, or that the internal light of the sun is augmented by the external emission of the beams. Luther's saying is far more true, *Good works do not make a good man, but a good man does make works good*.

The 14th Error.

Grace is quite extinguished, or rather utterly lost by any mortal sin.

The *confutation*.

1. The word of God manifestly declares that it is far otherwise. John 6:37, "All that the Father giveth me, shall come to me. And him that comes to me, I cast not away." Matt. 16:18, "Thou art Peter, and on this rock will I build my Church. So that the gates of hell shall not prevail against it." 1 John 2:19, "They went out from us, but they were not of us. For if they had been of us, they would have continued with us." Rom. 5:1, "Being therefore justified, we have peace with God." Now how could this be true, if he that was before justified, could any way truly fall from grace, and perish? 2. The elect after their very grievous fallings from God, then repented them of their sins, as we may see in the example of David, Peter, *etc.* which argues that they had not quite fallen from grace, and lost the Spirit of God. 3. If grace is once utterly lost, then the engrafting of that party into Christ is quite abolished. Therefore for such as repent, there must needs succeed a second new engrafting into Christ. And then it will also follow, that they must of necessity be baptized anew, which is absurd to think.

But for all this, we do not deny, but grace may in part, and for a time be lost, to the end that the faithful may by this acknowledge and

know their weakness, and for it is humbled. But that there is any *total*, or *final* falling from grace, we utterly deny.

The 15th Error.

It is possible to fulfill the Law of God in this life.

The *confutation*.

The Law is evangelically fulfilled by believing in Christ; but not legally, by doing the works of it. *Reason*. They which are carnal cannot possibly fulfill the Law of God. But the most regenerate, so long as they live in this life, are carnal in part. Rom. 7:14, “I am,” says Paul of himself, “carnal, and sold under sin.” Prov. 20:9, “Who can say, Mine heart is pure, I am pure from sin?” Eccl. 7:22, “There is none so just on earth, which does good, and sinneth not.” Psa. 130:3, “If you Lord, observe what is done amiss, Lord who shall abide it?” We are daily taught to pray to God. Matt. 6:12, “Forgive us our sins.” They make an *exception*. Indeed if the justice of the faithful is absolutely considered, it is imperfect, but as God exacts it of our frailty, it is perfect. *Answer.* This is but the fancy of some doting Jesuit. For this sentence of the law is simple, eternal, and immoveable. Gal. 3:10, “Cursed is every one that continueth not in all things, which are written in this book, to do them.” Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because we are frail. For we are creatures and debtors. Now we know, that the debt does not decrease, by reason of the debtors poverty.

Objection. The faithful are said to be perfect in this life. *Answer.* There is a two-fold perfection, the one incomplete, the which is an endeavor or care to obey God in the observation of all his precepts; the other is termed complete, this is that justice which the law requires, namely, a perfect and absolute justice, according to that measure which man performed to God in his innocency. In the first sense, the faithful are said to be perfect, not in this latter.

The 16th Error.

Works done in grace, do (*ex condigno*) condignly merit eternal life.

The *confutation*.

1. Eternal life is the free gift of God. Rom. 6:23, “The wages of sin is death, but the gift of God is eternal life through Jesus Christ.” Therefore it is not obtained by the merit of works. 2. The merit of condignity is an action belonging to such a nature as is both God and man,

not to a bare creature. For the angels themselves cannot merit anything at God's hands. Yes and Adam also, if he had stood in his first innocency, could have deserved nothing of God, because it is the bound duty of the creature to perform obedience to his Creator. The merit therefore of condignity, only agrees to Christ as the God-man, in whom each nature, for the effecting of this merit, performs that which belongs to it. For the humanity ministers matter to the meritorious work, by suffering, and performing obedience. But the Deity of Christ, where the humanity is hypostatically united, confers full and sufficient worthiness to the work. Therefore it is that the Father speaks of his Son in this way; Matt. 3:17, "This is beloved Son, in whom I am well pleased." The word is ἐυδόκησα, *well pleased*. 3. In the second commandment God promise eternal life to the keepers of his commandments, yet he says not that they shall obtain it by desert, but that he will show mercy to thousands of them that love him, and keep his commandments. 4. That a work may be meritorious, first, it must have an equal proportion with legal justice, and eternal life. Secondly, merit presupposes this also, that in God there must be a due debt towards man; for God then ought of duty, not by favor to accept of the person of man. But all our works, yes our most holy works, cannot come near to legal righteousness. For, seeing all the regenerate are partly carnal, and partly spiritual, all their good works in like sort are imperfectly good. For look what the causes are, such must the effects needs be. Again, good works do presuppose a due debt in man, none in God. 5. The ancient Fathers do not acknowledge this merit of condignity as currant. Augustine in his *Manuel*. chapter 22 says, "My merit is God's mercy." Gregory in *Mor.* 2. book, chapter 4 says, "Grace found me void of merit at my first conversion, and the same grace have kept me void of merit ever since." Bernard says in *serm.* 68, on the Song of Songs, "It is sufficient to know this, that merits are not sufficient." And *serm.* 61 on the Song of Songs, "Man's justice is God's goodness." And in *Epist*. 190, "That the satisfaction of one may be imputed to all, as the sins of all were born by one." And as for ancient doctors, merit was nothing else to them, but a good work acceptable to God. Augustine in *Epist*. 105 to Sixthus says, "If it be grace, then is it not bestowed by reason of any merit, but on free mercy." What merit of his own can he that is set at liberty brag of, who if he had his merits, should have been condemned? Good works are wrought by man, but faith is wrought in man, without which no man could work

good works. So the word merit signifies *to do well, to be acceptable, to please*; as the old interpreter has, (for εὐαριστεῖται, signifying to *please God*,) used this Latin word *promereri*, to merit.

Objection. 1. Works have attributed to them reward. *Answer.* Reward is not so much attributed to the work, as to the workr, and to him, not for himself, but for Christ's merits apprehended by faith. Therefore not our merit, or personal merit; but Christ's merit, and our reward are correlatives.

Objection. 2. 2 Thess. 1:6. It is a righteous thing with God, to recompence tribulations, *etc. Answer.* It is righteous, not because God ought so to do of duty, but because he promised. Now for God to stand to his word, is a part of justice.

Objection. 3. Christ has merited, that works might merit, *Answer.* 1. This takes quite away the intercession of Christ. 2. It is against the nature of legal work, to merit (*ex condigno*) condignly. Because both the Law of nature and creation bind man to perform legal works to God, And further, all works are very imperfect, and mixed with sin. 3. This doctrine concerning works, obscures and darkens the merit of Christ; because the obtaining of eternal life is withdrawn from his death and obedience, and instead attributed to man's works. For they say this, that Christ by his passion merited indeed for the sinner justification, but a sinner once justified, does for himself by his own merits even condignly merit eternal life.

Objection. 4. The works of the regenerate, are the works of the Holy Spirit, therefore perfect pure. *Answer.* 1. The works of God are all perfect, but yet in their time, by degrees. Therefore sanctification which is a work of God, must in this life remain incomplete, and is made perfect in the world to come. 2. The works of God are pure, as they are the works of God alone, not of God impure man. But now good works they do come immediately from the natural faculties of the soul, namely, from the understanding, and the will, (in which, they being as yet, but partly regenerated, some corrupt qualities of sin do yet remain) and are not immediately and simply, or wholly derived from God's Spirit. And here it is that they are all stained with sin.

The 17th Error.

Man does not know but by special revelation, whether he is predestinated or not.

The *confutation*.

The contrary to this, is a plain truth. *Reason*. 1. That which a man must certainly believe, that may he also certainly know without an special revelation. But every faithful man must believe that he is elected. It is God's commandment that we should believe in Christ, 1 John 3:23. Now to believe in Christ, is not only to believe that we are adopted, justified, and redeemed by him, but also in him elected from eternity, where it is apparent, that he which does not believe this, does not believe the whole Gospel. 2. That which is sealed to us by the Spirit of God, of that we are very sure without special revelation. But our adoption, and so consequently our election, is sealed to us by the Spirit of God. 1 Cor. 2:12, "We have not received the spirit of the world, but the Spirit which is of God. That we might know the things that are given to us of God." Therefore is our election certainly known to us. Eph. 1:13, "In whom also you have trusted after that you heard the word of truth, even the Gospel of your salvation, in which also after that you believed, you were sealed with the Holy Spirit of promise."

Exception. The Holy Spirit seals to us our adoption morally by works, and therefore the knowledge of our adoption is but only probable. *Answer.* It seals to us our adoption, by begetting a special trust and confidence. For when as we hear God's promises, and with it think on them, then the Holy Spirit by the same word promises and moves our understandings and wills to embrace them, and in moving them, makes us both to give our assent to them, and in them to rest ourselves. Here arises a special assurance that we are adopted, in the favor of God. Luke 10:20, "Rejoice rather that your names are written in heaven." But no man can be glad for that good which he is in doubt whether he has received it or not. 4. 2 Pet. 1:10, "Study to make your vocation and election sure, βεβαὶαν ποιεῖσθαι." But this is not in respect of God. But ourselves.

Objection. No man must by the Catholic faith believe anything which God has not revealed either in the written or unwritten word, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henry, is predestinated of God. Therefore no man must particularly believe that he is saved. *Answer.* Although this particular proposition, *I am elected*, is not expressly set down in the Scriptures, yet is it inclusively comprehended in them, as the *species* in his *genus*, as the Logicians speak. So that it may be

just consequent be gathered out of God's word, if we reason this way. They which truly believe are elected, John 6:35, *I truly believe; for he which believes knows himself to believe. Therefore I am elected*. The first proposition is taken from the Scriptures. The second, from the believer's conscience, and from them both, the conclusion is easily derived.

CHAPTER 52: CONCERNING THE DECREE OF REPROBATION

So much shall suffice for the decree of election, now follows the decree of reprobation.

The decree or reprobation, is that part of predestination, where God, according to the most free and just purpose of his will, has determined to reject certain men to eternal destruction, and misery, and that to the praise of his justice. Rom. 9:21, “Has not the potter power over the clay, to make of the same lump one vessel to honor and another to dishonor?” 1 Pet. 2:8, “To them which stumble at the word, being disobedient, to which thing (ἐτέθησαν) they were even ordained.” Jude verse 4, “There are certain men crept in, which were before of old (προγεγραμμένοι) ordained to this condemnation.” 1 Thess. 5:9, “God has not appointed us to wrath, but to salvation.” In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Jacob, are propounded to us as types of mankind, partly elected, and partly rejected.

Neither do we here set down any absolute decree of damnation, as though we should think that any were condemned by the mere and alone will of God, without any causes inherent in such as are to be condemned. For to the decree of God itself, there are certain means for the execution there annexed, and subordinate. And therefore though we never do, or can separate God’s decree and the means to execute the same, yet we do distinguish them, and do consider the purpose of God, sometimes by itself alone; and sometimes again not by itself, but with middle causes subordinate to it. And in this second respect, Christ is said to be predestinated. But in the former, namely, as the decree is considered by itself, he is not predestinated, but together with God the Father is a *predestinator*.

Again, the decree of God is secret. 1. Because it arises only from the good pleasure of God, unsearchable, and adored of the very angels themselves. 2. Because it is not known, but by that which is after it, namely, by the effects of it.

CHAPTER 53: CONCERNING THE EXECUTION OF THE DECREE OF REPROBATION

In the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding of it.

The foundation of executing the decree of reprobation, is the fall of Adam, by which fall he was subject both to sin and damnation. Rom. 11:32, "For God has shut up all in unbelief, that he might have mercy on all," *cf*. 1 Pet. 2:8. Here we must note, that God has so decreed to condemn some, as that notwithstanding, all the fault and desert of condemnation remains in the men only.

Further, whom God rejects to condemnation, those he hates. This hatred of God is, where he detests and abhors the reprobate when he is fallen into sin, for the same sin. And this hatred which God has to man, comes by the fall of Adam. And it is neither an antecedent, nor a cause of God's decree, but only a consequent, follows the decree.

Reprobates are either infants, or men of riper age.

In reprobate infants, the execution of God's decree is this: as soon as they are born, for the guilt of original and natural sin, being left in God's secret judgment to themselves, they dying are rejected of God forever. Rom. 5:14, "But death reigned from Adam to Moses, even over them also that sinned not after the same manner of the transgression of Adam, which was the figure of him that was to come." Rom. 9:11, "For ere the children were born, and when they had neither done good nor evil, that the purpose of God might remain according to election, not by works, but by him that calleth."

Reprobates of riper age, are of two sorts. They that are called (namely, by an uneffectual calling) and they that are not called.

In the reprobates which are called, the execution of the decree of reprobation has three degrees, to wit, an acknowledgement of God's calling, a falling away again, condemnation.

The acknowledgement of God's calling, is where the reprobates for a time, subject themselves to the calling of God, which calling is

wrought by the preaching of the word. Matt. 22:14, “For many are called, but few are chosen.” And of this calling there are five other degrees.

The first is, an enlightening of their minds, where they are instructed of the Holy Spirit to the understanding and knowledge of the word. Heb. 6:4, “For it is impossible that they which were once lightened,” *etc.* 2 Pet. 2:20, “For if they after they have escaped from the filthiness of the world, through the knowledge of the Lord, and of the Savior Jesus Christ, are yet tangled again therein and overcome, the latter end is worse with them then the beginning.”

The second, is a certain penitence, where the reprobate, 1. Acknowledges his sin. 2. Is pricked with the feeling of God’s wrath for sin. 3. Is grieved for the punishment of sin. 4. Confess his sin. 5. Acknowledges God to be just in punishing sin. 6. Desires to be saved. 7. Promises repentance in his misery or affliction, in these words, *I will sin no more*. Matt. 27:3, “Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought again the thirty pieces of silver, to the chief Priests and Elders.” Heb. 12:17, “For you know, that afterward also when he would have inherited the blessing, he was rejected. For he found no place to repentance, though he sought the blessing with tears.” 1 Kings 21:27, “Now when Ahab heard those words, he rent his clothes, and put sackcloth on him, and fasted, and lay in sackcloth, and went about softly.” Num. 23:10, “Let me die the death of the righteous, and let my last end be like his.” Psalm 78:32-35, “For all this, they sinned still, and believed not his wondrous works. Therefore their days did he consume in vanity, and their years hastily. And when he slew them, they sought him, and they returned, and sought God early. They remembered that God was their strength, and the most high God their Redeemer.”

The third degree, is a temporary faith, where the reprobate confusedly believes the promises of God, made in Christ. I say *confusedly*, because he believes that some shall be saved, but he does not believe that he himself particularly shall be saved, because being content with a general faith, never applies the promises of God to himself, neither does he so much as conceive any purpose, desire or endeavor to apply the same. He does not wrestle or strive against security or carelessness and distrust. Jam. 2:19, “Thou believest that there is one God, you doest well. The devils also believe it and tremble.” Matt. 13:20-21, “And he that received seed in the stony ground, is he which heareth the word, and incontinently

with joy receiveth it. Yet have he no root in himself, and endureth but a season." John 2:23-24, "Now when he was at Jerusalem at the Passover in the feast, many believed in his Name when they saw his miracles which he did. But Jesus did not commit himself to them, because he knew them all."

The fourth, is a tasting of heavenly gifts. As of justification, of sanctification, and of the virtues of the world to come. This tasting is verily a sense in the hearts of the reprobates, where they perceive and feel the excellency of God's benefits, notwithstanding they do not enjoy the same. For it is one thing to taste of dainties and a banquet, and another thing to feed and to be nourished by this. Heb. 6:4-5, "For it is impossible, that they which were once lightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Spirit, and have tasted," *etc*.

The fifth degree is, the outward holiness of life for a time, under which, is comprehended a zeal in the profession of religion, a reverence and fear towards God's ministers, and amendment of life in many things. Mark 6:20, "For Herod feared John, knowing that he was a just man, and an holy, and reverenced him, and when he heard him, he did many things, and heard him gladly." Acts 8:13, "Then Simon himself believed also, and was baptized, and continued with Philip, and wondered when he saw the signs and great miracles which were done." Hos. 6. 4, "O Ephraim, what shall I do to thee? O Judah, how shall I entreat thee? for your goodness is as a morning cloud, and as the morning dew it goeth away."

The second degree of the execution of God's counsel of reprobation, in men of ripe age which are called, is a falling away again, which for the most part is effected and worked after this manner. First, the reprobate is deceived by some sin. Secondly, his heart is hardened by the same sin. Thirdly, his heart being hardened, becomes wicked and perverse. Fourthly, then follows his incredulity and unbelief, where he does not consent to God's word, when He has heard and known it. Fifthly, an *apostasy*, or falling away from faith in Christ, immediately follows this unbelief. Heb. 3:12-13, "Take heed, brethren, lest at any time there be in any of you an evil heart, and unfaithful, to depart away from the living God." (*cf*. 1 Tim. 1:19.)

This apostasy, is sometimes sin against the Holy Spirit. In the sin against the Holy Spirit, we have these several points to be considered. 1. The name; it is called a sin against the Holy Spirit, not because it is done against the person, or deity of the Holy Spirit, (for in this respect he that

sins against the Holy Spirit, sins in like sort against both the Father, and the Son) but it is so called, because it is done contrary to the immediate action, namely, the illumination of the Holy Spirit. For although this is an action common to the whole Trinity, yet the Father and the Son do effect the same things by the power of the Holy Spirit. 2. The efficient cause of it; which is a set and obstinate malice against God, and against his Christ. Therefore when a man does in the time of persecution, either for fear, or rashly deny Christ, he does not commit this sin against the Holy Spirit, as may appear by the example of Peter who denied Christ. Matt. 26:73-75. Neither does he which persecutes Christ and his Church on ignorance fall into this sin. Paul persecuted the Church of Christ, and yet God had mercy on him, because he did it ignorantly. 1 Tim. 1:13. Many of the Jews crucified our Savior Christ, who afterward, because they committed that grievous fact on ignorance, repenting at Peter, sermon, they did obtain remission of their sins. Acts 3:17 and 2:37. 3. The object, namely, God himself, the Mediator Christ Jesus. For the malice of this sin is directed against the very majesty of God himself, and against Christ. Heb. 10:29, "Of how much sorer punishment suppose you shall he be worthy, which treadeth underfoot the Son of God, and counteth the blood of the testament as an unholy thing, by which he was sanctified, and does despite the Spirit of grace?" Therefore this sin does directly respect the first table of the moral law, and is not some particular slipping aside from the observation of those commandments which are contained in this first table, such as are some doubtings concerning God, or of the truth of the Scriptures, or of Christ, *etc.* but it is a general defection and apostasy from God, and that totally. 4. The subject in which it is. This sin is found in none at all, but such as have been enlightened by the Holy Spirit, have tasted of the good gift of God. Heb. 6:5- 6. Neither is it in him a bare cogitation alone, but an external action, or rather such a blasphemy against God, as proceeds from a malicious and obstinate heart. Matt. 12:31. 5. The elect cannot commit this sin, and therefore they who feel in themselves a sure testimony of their election, need never to despair. No, this sin is not in every reprobate. For many of them die before they have this illumination by God's Spirit. 6. This sin cannot be forgiven, not because it is greater then that Christ's merit can satisfy for it, but because after a man has once committed this sin, it is impossible for him to repent. For the gift of repentance proceeds from the Holy Spirit, and the Holy Spirit remains in us through Christ

apprehended by faith. Now no man apprehends Christ, that maliciously despises and condemns him.

7. It is very hard to know when a man commits this sin, because the root of it, namely, set malice, lurks inwardly in the heart, and is not so easily discerned.

Out of all this which have been spoken, we may So define this sin. The sin against the Holy Spirit, is a voluntary, and obstinate denial of, and blasphemy against the Son of God, or that truth which was before acknowledged concerning him, and so consequently, an universal defection from God and his true Church. We have an example of this sin, partly in the devil, who although he knew well enough that Jesus was that Christ, yet he never ceased both wittingly willingly with all his power to oppugn the sacred Majesty of God, together with the kingdom of Jesus Christ, as far as he could, utterly to supplant the same; partly in the Pharisees as well, Matt. 12:32; John 3:2.

After apostasy follows pollution, which is the very fullness of all iniquity, altogether contrary to sanctification. Gen. 15:16, “And in the fourth generation they shall come hither again, for the wickedness of the Amorites is not yet full.”

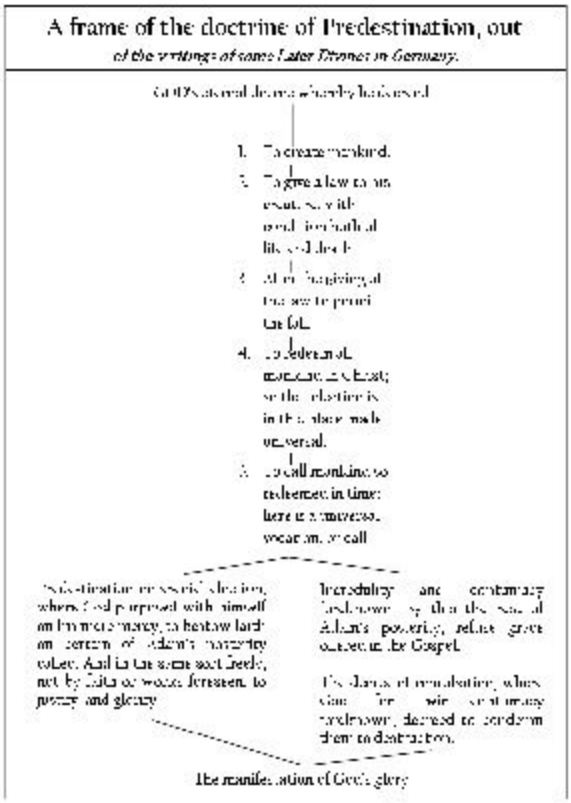
The third degree, is damnation, where the reprobates are delivered up to eternal punishment. The execution of damnation begins in death, and is finished in the last judgment. Luke 16:22-23, “And it was so that the beggar died, was carried by the angels into Abraham’s bosom. The rich man also died and was buried. And being in hell torments, he lift up his eyes and saw Abraham afar off, and Lazarus in his bosom.”

The execution of this degree of reprobation in infidels which are not called, is this: first they have by nature ignorance and vanity of mind. After that follows hardness of heart, where they become void of all sorrow for their sins. Then comes a reprobate sense, which is, when the natural light of reason, and of the judgment of good and evil, is extinguished. Afterward when the heart ceases to sorrow, then arises a committing of sin with greediness. Then comes pollution, which is the fullness of sin. Lastly, a just reward is given to all these, to wit, fearful condemnation. Eph. 4:18, “Having their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their hearts.” Rom. 1:28, “For as they regarded not to know God, even so God

delivered them up to a reprobate mind, to do those things which are not convenient.”

CHAPTER 54: CONCERNING A NEW DEVISED DOCTRINE OF PREDESTINATION, TAUGHT BY SOME NEW AND LATE DIVINES

Certain new Divines of our age, have of late erected up a *new* doctrine of predestination, in which, fearing the same, lest they should make God both unjust and unmerciful, they do in the distribution of the causes of salvation and damnation, turns them upside down; as may appear by their description in this table.


A frame of the doctrine of Predestination, out
of the writings of some Later Divines in Germany.
1.
2.
4.
5.
Predestination or election, where God purposed with himself an Immutable decree, to bestow faith and repentance, and life eternal upon certain of Adam's posterity only. And to the rest not Elected, not by Faith or works foreseen, to justify and glorify
Irrevocably and contumacy ordained some of Adam's posterity, refuse given out in the Gospel.
The manifestation of God's glory

Their doctrine has some foul errors and defects, which I, accordingly as I am able, will briefly touch on.

The 1st Error.

There is a certain universal or general election, where God, without any either restraint, or exception of persons, has decreed to

redeem by Christ, and to reconcile to himself all mankind wholly, fallen in Adam, yes every singular person, as well the reprobate, as the elect.

The *confutation.*

The very name of *election* fully confutes this. For none can be said to be elected, that God would have all men elected in Christ, for he that elects or makes a choice of, cannot be said to take all. Neither can he that accepts all, be said to make choice only of *some*.

Objection. Election is nothing else but *dilection*, or love. But this we know, that God loves all his creatures; of it he elects all his creatures.

Answer. 1. I deny that to *elect* is to *love*, but it is rather to *ordain* and *appoint* to love. Rom. 9:13. 2. God does love all his creatures, yet not all equally, but every one in their place.

Furthermore, this position does flatly contradict the most plain places of holy Scripture. Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar people to himself." John 10:5 and verse 15, "I give myself for my sheep." *Exception.* All men are the sheep of Christ. *Answer.* John adds, 5:27-28, "And my sheep hear my voice, and I know them, and they follow me, and I give to them eternal life, neither shall they perish." Eph. 5:23, "Christ is the head of the Church, and the same is the Savior of his body." 5:25, "Christ loved the Church, and gave himself for it." Redemption and remission of sins, is the inheritance of the *saints*, and of such as are made heirs of the Kingdom of Christ, Col. 1:12-14.

Again, look for whom Christ is an advocate, to *only* them is he a redeemer; for redemption and intercession, which are parts of Christ's priesthood, one is as general and large as the other, and are so surely united and fastened together, as that one cannot be without the other. But Christ is only an advocate of the faithful. (*cf.* John. 17:9.) In that his solemn prayer, he first prays for his own, namely, his disciples, elected not only to the Apostleship, but also to eternal life. And then verse 20, he prays also for them that should believe in him by their word. Now against these, he opposes the world, for which he does not pray, that it may attain eternal life. And Rom. 8:34, "Who shall accuse God's elect?" Christ sits at the right hand of the Father, and makes intercession for us. Furthermore, the members of Christ's Church are called the *redeemed of the Lord*, Psa. 107:2. Therefore this privilege is not given to all alike.

Exception. This universal reconciliation, is not in respect of man, but of God himself, who, both made it for all, and offers it to all. *Answer.* If Christ became once before God a reconciliation for all men's sins, yes and also satisfied for them all, it must necessarily follow that before God all those sins must be quite blotted out of his remembrance. For the actual blotting out of sins, inseparably depends on satisfaction for sins; and satisfaction with God, necessarily implies the very real and general abolishment of the guilt and punishment of sin.

Objection. 1. Christ took on him man's nature. Therefore he redeemed man's nature generally. *Answer.* 1. It does not follow, except we would say, that Christ redeemed his own humanity, which cannot be any ways possible. 2. Every woman partakes the human nature of every man, yet is not every man each woman's husband, but hers alone, with whom by the covenant in matrimony, he is made one flesh. And in same way Christ by his incarnation (ἐνσαρκώσει) takes also on him man's nature, and that common to all Adam's progeny, yet is he the husband of his Church alone, by another more peculiar conjunction, namely, the bond of the Spirit and of faith. And by it the Church becomes flesh of his flesh, and bone of his bone. Eph. 5:30. And therefore she alone may justly claim title to the death of Christ and all his merits.

Objection. 2. Christ's redemption is as general, as Adam's fall was. And therefore it appertains to all Adam's posterity. *Answer.* Adam was a type of Christ, Christ a countertype correspondent to Adam. Adam was the root of all his successors, or all that should come of him, from the which first Adam, was sin death derived. Again, Christ is also a root, but of the elect only, and such as believe, to whom, from him proceed righteousness, and life eternal. He cannot be said to be the root of *all*, and *every singular* man, because all do not drink and receive this his righteousness, and life, neither are they actually by him made righteous. Rom. 11:17-19. *Objection.* The benefit of Christ's death redounded to all. *Answer.* It did to all that believe. For as Adam destroyed all those that were born of him. So Christ justifies and saves all those that are born anew by him, and none other. *Objection.* If that Adam's sin destroyed all, and Christ's merit does not save all. Then is Adam's sin more forcible to condemn, then Christ's mercy is to save. *Answer.* We must not esteem of the mercy of Christ by the number of men which receive mercy (for so indeed, I grant, that as Adam's fall made all unjust, so the mercy of Christ

and his redemption should actually justify all) but we must rather measure it by the efficacy and dignity of it, then by the number on whom it is bestowed. For it was a more easy thing to destroy all by sin, then by grace to save but one man, being but mere man, could destroy all. But to save even one, none could do it, but such an one as was both God and man.

Objection. 3. Many places of Scripture there are which affirm this, that the benefit of Christ's death appertains to all. Rom. 11:32, "God has shut up all under sin, that he might have mercy on all." 1 Tim. 2:4, "God would have all to be saved." 2 Pet. 3:9, "God would not have any to perish, but all to come to repentance." *Answer.* 1. You must understand all that believe, as it is Matt. 11:28, "All that are weary, and heavy laden." John. 3:16, All "that believe." Gal. 3:22, "The Scripture has concluded all under sin, that promise by the faith of Jesus Christ, should be given to them which believe." Acts 10:43, "All which believe." And surely there is as well a generality of them that believe, as of the whole world. 2. We may understand by the word *all* to mean *of all sorts* and *some*, not every singular person of all sorts. So, Rev. 5:9, "Christ is said to have redeemed some out of every kindred, and tongue, and people, and nations." And Gal. 3:28, "There is neither Jew nor Grecian, neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus." Matt. 4:23. Christ is said to have healed "every disease," that is, every kind of disease. And Augustine to this purpose have a fit rule. *All is often used for many*, as Rom. 5:18-19. Augustine in his *Manuel* to Laurentius, chapter. 103, says, "It is so said God would have all to be saved, not because there was no man which he would have damned, who therefore would not do miracles amongst them, which would, as he says, have repented, if he had done miracles. But that by all men, we should understand all sorts of men, howsoever distinguished, whether Kings, private persons," *etc.* And in his book *de Corrept. gratia*. chapter 14, he says, "*he would have all to be saved*, so as we must understand all such as are predestinated to be saved, because amongst them there are of all sorts of men, as he said to the Pharisees, *You tithe every herb*." 3. These two, to be willing to save a man, and that he should come to the saving knowledge of the truth, are inseparably united together. 1 Tim. 2:4. But the second we see does not agree to all and every singular person. Therefore the first cannot.

Objection. 4. In many places of Scripture Christ is said to redeem the world, as 1 John 2:2, "He is a propitiation for the sins of the whole

word." *Answer.* This word *world*, signifies, 1. The frame of heaven earth. 2. All men both good bad together. 3. The company of unbelievers, malignant haters of Christ. 4. The congregation of the elect, dispersed over the face of the whole earth, to be gathered out of the same. In this signification we must understand such places as are above mentioned. Abraham is called the heir of the world that is, of many nations.

Objection. 5. God does not will the death of a sinner, but rather that he may repent and live. *Answer.* Augustine in his first *book to Simplicius*, *question* 2, answers this question. "You must distinguish between man, as he is man, and man as he is a sinner. For God is not delighted with the destruction of man, as he is man, but as he is a sinner." Neither does he will simply the death of any as he is a sinner, or as it is the ruin destruction of his creature. But in that, by the detestation revenge of sin with eternal death, his glory is exceedingly advanced. God therefore wills the death of a sinner, but as it is a punishment, that is, as it is a means to declare and set out his divine justice. And therefore it is an untruth for a man to say, that God would have none condemned. For where men are once condemned, it must be either with God's will, or without it. If without it, then the will of God must necessarily suffer violence, which to say that is great impiety; if it is *with* his will, God must necessarily change his sentence before that was set down, but we must not presume to say so.

Objection. 6. God is the Father of all, Mal. 2:10. And this place is meant of God's church, out of which all men, standing in that corrupt estate by Adam, are the children of wrath, and of the devil.

Objection. 7. If God did elect some, and reject others, he must necessarily be προσωπολήπτης, a respecter of persons. *Answer.* 1. One is said then to accept, or have respect of persons, when as he by some circumstances inherent in the person is moved to do this or that. Now, as for God, he did on his mere pleasure elect some, reject others eternally, not moved or urged thereunto by anything whatever out of himself. 2. He is debtor to none, but may by good right do with his creatures what seems good to him in his own eyes. 3. It is one thing with God to accept of persons, another to make a choice of men. This if we should not grant, it would follow that God must be deemed blame-worthy, because he made not all his creatures most glorious Angels.

Objection. 8. If God decreed to reject certain men, then he hated his creature. *Answer.* God decreed to reject his creature and workmanship, not because he hated it, but because he appointed it to hatred. And it is one thing to hate, another to appoint to hatred. And indeed God does not actually hate anything, but for sin. That saying of Augustine to Simplicius is fit for this purpose. "When God makes the wicked, whom he does not justify, vessels of wrath, he does it not to hate that which he made. For in that he made them vessels, they have their use, namely, that by their pains to which they were ordained, the vessels of honor might reap profit. God therefore does not hate them, in that they are men, or vessels, neither anything that he made in them by creation, or ordination. For God does not hate anything which he has made. But in as much as he made them vessels of destruction, he does it to instruct others. As for their impiety, which he never made, that he hates utterly. As therefore a judge hates theft in a man, but he does not hate his punishment that he is sent to work in the mines; For the thief does the first, the judge the latter; so God, where of the company of them that perish, he makes vessels of perdition, he does not therefore hate that which he makes, that is, the condemnation of those which perish in their due punishment for sin."

Objection. 9. The reprobates are said in many places of scripture to be redeemed by Christ. *Answer.* First, we must not understand such places meant of all reprobates, but of such as are for a time in the Church. 2. They are said to be redeemed, justified, sanctified, both in their own judgments, the churches also, in as much as they make an external profession of the faith. But this is a judgment of charity, not of certainty.

Objection. 10. God might be thought cruel, if that he had ordained the greatest part of the world to destruction. *Answer.* God could well enough have decreed, that even all men should utterly have been rejected, and yet he should have been never in this way either cruel nor unjust.

Reasons. 1. He adjudged all and every one of those foul and wicked spirits, which fell from him to eternal torments. 2. He decreed also, as is apparent by the event, that men should live by the slaughter of beasts; and yet God is not therefore cruel against them. And surely God is no more bound to man, then to the very brute beasts.

Exception. God appointed all to be saved, with this caveat and condition, *If they believe*. *Answer.* This is absurd to affirm. For, 1. by this

means the decree of God should depend on the will of man, when as contrarily God's decree does limit and order all inferior causes. 2. It quite takes away the certainty of God's decree, because a conditional proposition does set down nothing as being; or, it does not certainly affirm anything.

Objection. If the merit of Christ did not extend itself as far as the fall of Adam, then is not the head of the serpent broken, nor Satan's kingdom abolished in Christ. *Answer.* This bruising of the serpent's head, is seen in them only which are at enmity with the serpent, namely, in such as truly believe. Gen. 3:15 compared with Rom. 16:20.

To conclude, that is not true which they say, namely, that this opinion of an universal and effectual redemption of every singular man, is a notable remedy to comfort afflicted consciences. For I appeal to the judgments of all men, whether in this manner of consolation, be any great comfort to the conscience afflicted.

They say, Christ died for all men. You are a man. Therefore Christ died for you.

The 2nd Error.

God foreknew the fall of Adam, but he did not by his eternal decree fore-ordain the same, and therefore that his fall was without the agent permission of God.

The *confutation*.

It is false. For, 1. There is not the least thing in nature, but it comes to pass by the decree will of God. Matt. 10:30. Where such as affirm that God only foreknew this, or that, they either quite overturn the providence of God, or at the least, imagine that it is a very idle providence. 2. The fact of Herod and Pilate in delivering Christ against their own consciences, to be crucified, may seem to be as heinous as was Adam's fall, and yet they are said to have done that, which the hand of the Lord had fore-ordained to be done. Acts 4:28. Again, the fall of Adam was done in two manner of ways, by God's active, or rather operative permission. 1. In as much as the fall was an action. For in God alone we live, we move, and have our being. 2. In as much as that this fall was but a bare trial of his loyalty to God, where God would, try both the power and will of his creature.

The 3rd Error.

God by reason that he foresaw the disobedience of some, or, that they would condemn the Gospel, decreed their destruction and condemnation.

The *confutation.*

We utterly deny, that the foreseeing of the contempt of grace in any, was the first and principal cause of the decree of reprobation. *Reasons*. 1. Paul, Rom. 1:18, derives the common condemnation of the Gentiles from here, namely, that they withheld the truth in unrighteousness, that is, because they mindfully extinguished the light of nature by their wicked doings, which they had of the knowledge of God, and would not obey their consciences inwardly checking them for the same. 2. If that faith foreseen is not the cause of the decree of election, it cannot be that the lack of faith foreseen, and should be the cause of the decree of reprobation; but rather, as faith, in order of causes, follows after election, so must incredulity and reprobation. For there is the same reason or proportion of contraries. 3. Many infants depart this life, both being out of the true church, and before they have any use of reason. And again, many there are, which although they live long, yet being either idiots and fools, or born deaf, they cannot come to the true use of reason. In all which it is not credible, that there should be suspected any contempt of the Gospel, which they could not learn. 4. Esau was hated of God for none other cause, but for that it so pleased God. Rom. 9:18. 5. If this opinion should be true, then would it follow, that men should be condemned for nothing else but incredulity, which is not so. John 3:36. Christ speaking of unbelief, does not say that for it the wrath of God came on man, but *remains on him.* And why should we daily ask pardon for our sins, if nothing but incredulity or unbelief condemned us? No, although that there were never any contempt of the Gospel, yet that corruption of original sin, were sufficient enough to condemn men. 6. Also that admiration which Paul has, Rom. 9:20, “O man, who art thou, which disputest with God!” plainly shows that the cause of the decree of God in rejecting some is unsearchable. That it does not at all depend on any foreseen contumacy towards the grace of God offered in the Gospel. For if it were otherwise, we might easily give a reason of God’s decree. Augustine in *Epist.* 105 says very well, “Who created the reprobates, but God? and why, but because it pleased him? but why pleased it him? O man, who art you that disputest with God?”

Some Divines perceiving that this is an hard sentence, go about to mitigate it in this sort, *The matter*, say they, or object of predestination, *is a reasonable creature, and that not simply or absolutely considered, but partly as it fell, partly as of itself it was subject to fall. And upon this God preordaining men from everlasting, considered them, not simply as he was to make them men, but as they were such men as might fall into sin, and again be redeemed by Christ, and after called to the light of the Gospel.* The efficient or first motive cause, was not any foreknown cause, either this or that, but the mere will of God. For he disposes all things not of and by his knowledge, but rather according to the same. But these things, although they may seem to be subtle devises, yet are they not altogether true. *Reasons*. 1. The Potter when he purposes to make some vessel, does not consider the clay, and regard in it some inherent quality, to make such a vessel, but he makes it of such and such a form, to this or that use, even of his alone free-will and pleasure. 2. Rom. 9:21, "Has not the potter power to make of the same lump one vessel to honor, and another to dishonor?" In which place we may not understand by the name *lump*, all mankind corrupted fallen, and so to be redeemed in Christ. For then Paul would not have said, that God made *vessels of wrath*, but rather that he forsook them after they were made. 3. This seems preposterous that God first foreknew mankind created, fallen, redeemed in Christ. And that afterward he ordained them so foreknown to life or to death. For the end is the first thing in the intention of the agent. Neither will a very unskillful workman first prepare means by which he may be helped to do a thing, before He has set down in his mind all the ends, both such as are most near, and them that are very far off. Now we know this, that man's creation, his fall in Adam, are but a means to execute God's predestination, and therefore are subordinate to it. But the end of God's decree, is the manifestation of his glory, in saving some, and condemning others. Therefore we may not once imagine, that God first consulted of the means where he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The 4th Error.

God's calling to the knowledge of the Gospel, is universal, yes, of all men, and every singular person, without exception.

The *confutation*.

This is a very unreasonable position. *Reasons*. 1. God would not have all men called to Christ. Matt. 20:16, “Many are called, but few are chosen.” He says not that *all*, but *many* are called. Christ in his disciples first embassage, charges them that they should not preach to the Gentiles of his coming. And to the Canaanite woman he says, Matt. 15:26, “It is not meet to give the children’s bread to dogs.” Matt. 13:11, “It is not given to everyone to know the mysteries of the kingdom of God.” Rom. 16:25, “The mysteries of the Gospel (whether it is meant of Christ, or the calling of the Gentiles) was kept secret from the beginning of the world. 2. There are many millions of men, which have not so much as heard of Christ. Acts 14. 16. God in times past suffered all the Gentiles to walk in their own ways. 3. The greatest part of the world have ever been out of the covenant of grace. Eph. 2:12, “Thou were, I say, at that time without Christ, were aliens from the commonwealth of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world. But now you are no more strangers and foreigners, but citizens with the saints,” *etc*. see also verse 19.

Objection. They are said to be [ἀπηλλοτριωμένοι] not simply alienated, but *total aliens* from God. Now how could they be alienated, except either they or their predecessors had been in the covenant? *Answer.* The Gentiles are not said to be alienated, from the covenant, but from the commonwealth of Israel. Because God had then by certain laws, rites and ceremonies, utterly severed and distinguished the people of the Jews from all other nations.

Objection. This general calling, is not to be understood simply of the ministry of the word, but of the will of God delivered presently after the fall in his unwritten word. And afterward in his written word. And this all men ought to know, although many, through their own default know it not. *Answer.* But the Scriptures were committed to the custody of the Church of God, everyone was not credited with them. Rom. 3:2, to the Jews were of credit “committed the Oracles of God.” 1 Tim. 3:15, “The church is the pillar the ground of truth.” Psa. 147:19-20, “He showed his words to Jacob, and his statutes laws to the house of Israel. He has not dealt so with every nation. Therefore they have not known his laws.” Psa. 76:1, “The Lord is famous in Judea, and in Israel is his name great.”

Objection. The Covenant of Grace was made with Adam and Eve, and in them all mankind was received both into the church and covenant,

also called to the knowledge of God. *Answer.* 1. This reason lacks even common reason and sense, to say that God giving his promise in the days of Adam and Noah, did in them call all mankind that should come after. 2. Adam before his fall, did indeed receive the grace both for himself, and for others also; and in the fall, he lost it both for himself, and for all others. But after the fall, he received the promise for himself alone, not for the whole world; otherwise the first Adam should not only have been a living creature, but a quickening spirit, the which is propter to the second Adam. 1 Cor. 15:55.

The *conclusion.*

If we should grant this doctrine to be true, then must we must allow of these absurdities in divinity, which follow. 1. That God would have all, and each singular man to be saved. With it he would have some ordained to hatred and perdition. Or, that in regard of God, all men are elected, redeemed, but in regard of the event many perish. 2. The guilt of Adam's sin must not be imputed to any one of his posterity, because that God, having mercy of all generally in Christ, took into the covenant of reconciliation all mankind. Now if but the guiltiness of Adam's fall is taken away, the punishment forthwith ceases to be a punishment, and corruption itself is by little and little abolished in all men.

CHAPTER 55: OF THE STATE AND CONDITION OF THE REPROBATES WHEN THEY ARE DEAD

The death of the reprobate, is a separation of the body and the soul. Of the body that for a time it may lie dead in the earth. Of the soul, that it may feel the torments of hell, even until the time of the last judgment. At which time the whole man shall be cast into the most terrible and fearful fire of hell. 1 Pet. 3:19, “By which he also went and preached to the spirits that are in prison.” (*cf*. Luke 8:2.) 2 Pet. 2:4, “For if God spared not the Angels that sinned, but cast them down into hell, and delivered them into chains of darkness to be kept to damnation,” *etc*.

The reprobates when they die, become without sense and deprived of the power to act, or they are made like a stone. Or else they are over whelmed with a terrible horror of conscience, and despairing of their salvation, as it were with a gulf of the sea overturning them. 1 Sam. 25:37, “Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone. And about ten days after the Lord smote Nabal that he died.” Matt. 27:5, “And when he had cast down the silver pieces in the temple, he departed, went hanged himself.”

CHAPTER 56: OF THE CONDEMNATION OF THE REPROBATES AT THE LAST JUDGMENT

In the last judgment, at the sound of the trumpet, the living being stricken with horror and fear, shall be changed in a moment, and the dead shall rise again to condemnation. Both the living and the dead shall then have immortal bodies, but without glory. And they standing on the earth at the left hand of Christ the Judge, shall hear the sentence of condemnation. “Depart from me you cursed into everlasting fire, which is prepared for the devil and his angels,” (Matt. 25:41). “And they shall come forth that have done good; to the resurrection of life. But they that have done evil, to the resurrection of condemnation,” (John 5:29). 1 Thess. 4:16-17, “For the Lord himself shall descend from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then shall we, which live and remain, hoc caught up with them also in the clouds, to meet the Lord in the air. And so shall we be ever with the Lord.”

CHAPTER 57: OF THE ESTATE OF THE REPROBATES IN HELL

After that the sentence of condemnation is pronounced, then follows everlasting death. Where this is the *estate:*

1. The reprobates are separated from the presence and glory of God.

2. They are punished with eternal confusion, and most bitter reproaches, because all their secret wickednesses and sins are revealed. 2 Thess. 1:9, “Which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power.” Matt. 5:8, “Blessed are the pure in heart, for they shall see God.” 1 John. 2:28, “And now little children abide in him, that when he shall appear, we may be bold, and not be ashamed before him at his coming.”

3. They have fellowship with the devil and his angels Matt. 25:41.

4. They are wholly in body and soul tormented with an incredible horror, exceedingly great anguish, through the sense feeling of God’s wrath poured out on them forever. Isa. 66:24, “And they shall go forth, and look on the carcasses of men, that have transgressed against me. For their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh.”

Here the punishment of those that are condemned, is called *hell fire*, a worm, weeping and gnashing of teeth, and utter darkness, *etc.* Rev. 21:8, “But the fearful, and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.” Matt. 13:42, “And shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth.” (*cf.* Isa. 66:24.)

A *corollary*.

And this is the full execution of God’s decree of reprobation, where appears the great justice of God in punishing sin. From where also comes God’s glory, which he propounds to himself as the last and chief end in all these things. Therefore let every Christian propound the same end to himself. Rom. 9:14-17, “What shall we say then? is there unrighteousness with God? God forbid. For he said to Moses, I will have

mercy on him, to whom I will show mercy. And will have compassion on him, on whom I will have compassion. So then, it is not in him that wills. Nor in him that runneth, but in God that shows mercy; for the Scripture says to Pharaoh, For this same purpose have I stirred you up, that I might show my power in thee, and that my name might be declared throughout all the earth." 1 Cor. 10:31, "Whether therefore you eat, or drink, or whatever you do, do all to the glory of God."

CHAPTER 58: OF THE APPLICATION OF PREDESTINATION

The right applying of predestination to the persons of men is very necessary; and it has two parts: the first, is the judgment of particular predestination, and the second, is the use of it.

The judgment and discerning of a man's own predestination is to be performed by means of these rules which follow.

1. The elect alone, and all they that are elect, not only may be, but also in God's good time, are sure of election in Christ to eternal life. 1 Cor. 2:12; 2 Cor. 13:5.

2. They do not have this knowledge from the first causes of election, but rather from the last effects of it. And they are especially two. The testimony of God's Spirit, and the works of sanctification. 2 Pet. 1:10; Rom. 8:16.

3. If any doubt of this testimony, it will appear to them, whether it comes from the Spirit of God, or their own carnal presumption. First, by a full persuasion which they shall have; for the Holy Spirit will not barely say it, but persuades such, that they are the children of God, which the flesh cannot in any wise do. Secondly, by the manner of persuasion. For the Holy Spirit does not draw reasons from the works, or worthiness of man, but from God's favor love. This kind of persuasion is far different from that which Satan uses. Thirdly, by the effects of that testimony. For if the persuasion arises from presumption, it is a dead persuasion. But contrarily, it is most lively and stirring, if it comes from the Holy Spirit. For such as are persuaded that they are elected, adopted children of God, they will love God, they will trust in him, and they will call on him with their whole heart.

4. If the testimony of God's Spirit is not so powerful in the elect, then may they judge of their election, by that other effect of the Holy Spirit, namely, sanctification, like as we use to judge by heat that there is fire, when we cannot see the flame itself.

5. And of all the effects of sanctification, these are most notable. 1. To feel our wants, in the bitterness of heart to bewail the offence of God in every sin. 2. To strive against the flesh, that is, to resist, to hate the

ungodly motions of it, and with grief to think that they are burdensome and troublesome. 3. To desire earnestly and vehemently the grace of God, and merit of Christ to obtain eternal life. 4. When it is obtained, to account it a most precious jewel. Phil. 3:8. 5. To love the minister of God's word, in that he is a minister; a Christian, in that he is a Christian. And for that cause, if need requires, to be ready to spend our blood with them. Matt. 10:42. 1 John 3:16. 6. To call on God earnestly, and with tears. 7. To desire and love Christ's coming and the day of judgment, that an end may be made of the days of sin. 8. To fly all occasions of sin, and seriously to endeavor to come to newness of life. 9. To persevere in these things to the last gasp of life. Luther has a good sentence for this purpose, *He that will serve God, must,* he says, *believe that which cannot be seen, hope for that which is deferred, and love God when he shows himself an enemy, and so remain to the end.*

6. Now, if these are all the effects of the Spirit, and yet are very feeble in the godly, they must know this, that God sometimes tries them, yet so as they must not with his trials be dismayed, because it is most sure, that if they have faith, as much as a grain of mustard seed, and be as weak as a young infant, it is sufficient to engraft them into Christ. Therefore you must not doubt of their election because they see their faith feeble and the effects of the Holy Spirit faint within them.

7. Neither must he, that as yet have not felt in his heart any of those effects, presently conclude that he is a reprobate. But let him rather use the word of God and the sacraments, that he may have an inward sense of the power of Christ, drawing him to himself, an assurance of his redemption by Christ's death passion. 8. No man may peremptorily set down, that himself, or any other is a reprobate. For God oftentimes prefers those which seemed to be most of all estranged from his favor, to be in his kingdom above those, who in man's judgment were the children of the kingdom. Therefore it is that Christ says, Matt. 21:31, "The Publicans and harlots go before you." And, Matt. 20:6, many a one is called at the eleventh hour, as appears by that notable example of the thief on the cross.

The uses, which may be made of this doctrine of predestination, are very many. First, for our instruction, we are taught these *things:*

1. That there is neither any justification by works, nor any works of ours that are meritorious. For election is by the *free grace of G*od; and therefore in like sort is justification. For, as I have said before, the cause

of the cause, is the cause of the thing caused. And for this reason, in the work of salvation, grace wholly challenges all to itself. “Even so then at this present time also there is a remnant according to the election of grace,” (Rom 11:5). “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” (2 Tim. 1:9). “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,” (Phil. 1:29). “Being justified freely by his grace through the redemption that is in Christ Jesus,” (Rom 3:24). “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,” (Titus 3:5). “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them,” (Ezek. 36:27). Rom. 6:23, “The gift of God is eternal life.”

2. That astrology, teaching, by the casting of nativities, what men will be, is ridiculous, and impious. It determines that such shall be very like in life and conversation, whom God in his predestination has made unlike. Jacob and Esau, born of the same parents, and almost in the same moment of time, (for Jacob Gen. 25:26 held Esau by the heel as he was born) were of most unlike dispositions, and had diverse events. The same may we see in all twins, others, which are born at the same time.

3. That God is most wise, omnipotent, just, and merciful. Rom. 11:33. Other wonderful riches, both of the wisdom and knowledge of God! “…how unsearchable are his judgments, his ways past finding out!” Eph. 1:5, “Who hast predestinate us, to be adopted through Jesus Christ to himself, according to the good pleasure of his will.

Secondly, being the servants of Christ we are *admonished,*

1. To fight against all doubting diffidence of our salvation, because it neither depends on works, nor faith, but on God’s decree which is immutable. *Rejoice that your names are written in the book of life. Who shall lay anything to the charge of God’s chosen? it is God that justifieth, who shall condemn?* This teaches, that the anchor of hope must be fixed in that truth and stability of the immutable good pleasure of God. So that although our faith is tossed, as that in danger of shipwreck, nevertheless it must never sink to the bottom, but even in the midst of danger take hold on repentance as on a board, and so recover itself.

2. To humble our souls under the mighty hand of God. For we are as clay in the hand of the potter. Rom. 11:20. They through infidelity are broken off, but you stand through faith. Do not be high minded, but fear.

3. To give all glory to God, 2 Thess. 2:13, “We ought to give thanks alway to God for you brethren, beloved of the Lord, because that God has from the beginning chosen you to salvation.”

4. To bear crosses patiently. Rom. 8:29, “Those which he knew before, He has also predestinate, to be made like to the image of his son.” This likeness to Christ, is the bearing afflictions. Phil. 3:10, “That I may know him, and the virtue of his resurrection, and the fellowship of his afflictions, to be made conformable to his death.”

5. To do good works. Eph. 2:10, “We are his workmanship created in Christ Jesus to do good works, which God has ordained, that we should walk in them.”

So much concerning Theology.

AN APPENDIX: Comforting Troubled Consciences Concerning Predestination

An Excellent Treatise of comforting such, as are troubled about their Predestination: Taken out of the second answer of M. Beza, to D. Andreas, in the act of their Colloquie at *Mompelgart*, *etc*.

Unless (says D. Andreas) regeneration is always united to baptism, and remains in such as are baptized, how should the troubled consciences of those be eased comforted, who because they do not feel in themselves any good motions of God's Holy Spirit, find none other refuge but the Word and sacraments, especially the sacrament of baptism? Now this remedy would be of small force, except it is opposed against those imaginations, which the devil casts into a troubled heart; yes except it is taught such, that God is greater than our heart, who in baptism has not only offered us the adoption of sons, but have indeed bestowed the same on us. As it is said by Christ, Mark. 16:16, "He that believeth, and is baptized, shall be saved." And by Paul, Gal. 3:27, "Thou which are baptized, have put on Christ." David being armed with the same comfort from his circumcision, did not fear to join battle with the giant Goliath. If this were not so, it must necessarily follow, that baptism were nothing else, but an idle ceremony, also the persons of the Trinity would be thought liars. Wherefore those afflicted men, when Satan assaults them, must resist him with these words. *Depart from me Satan, you have neither part nor portion in the inheritance of my soul, because I am baptized in the name of the holy Trinity, and so am I truly made the Son of God by adoption.* And these are the strong weapons, which so many times, and in so many words, have been objected against me by D. Andreas? Where he has gotten the victory? But because this his reason is somewhat intricate, I will explain it after this sort. First, for the place of Scripture which he alleges, namely that God is greater than our hearts: 1 John 3:20, "It is so far from comforting an afflicted conscience, that it will rather drive him to despair." Neither does 1 John 3:20. make mention of it to ease such as are in despair, showing to them by that sentence, the greatness of God's mercies; but rather that he might there even bruise in pieces the hearts of

proud persons when they consider the greatness of God's majesty. And for the other place, when as a man doubts of his salvation, and does not feel any testimonies of faith in himself, (for such a one we here speak of) what comfort, do you think, can he have in these words? Mar. 16:16, "He that believeth, and is baptized, shall be saved?" For he would rather reason contrarily to this. *I indeed am baptized, yet for all that I believe not, therefore my baptism is not available, I must necessarily be condemned*. For the saying of Augustine in his *Treatise* on John 6 is very true. He says, speaking of Simon Magus, "What good did it to him to be baptized?" *Do not brag therefore,* he says, *that you are baptized, as though that were sufficient for you to inherit the kingdom of heaven.* As for the place of Paul, Gal. 3:27, I showed plainly before, how D. Andreas violently wrested it to his purpose.

Neither are his reasons taken from the absurdity that would follow, of more force than the former, although he makes then especial pillars to underprop the truth of his cause. For, I pray you, is God of less truth, because his truth is neglected and derided of those that condemn it? Is the ceremony of baptism therefore in vain, because some refuse the grace offered in baptism. Others (if we may believe D. Andreas) reject that grace when they have received it? What? Is not the Gospel therefore the power of God to salvation, because it is to such as do not believe, the savor of death to eternal death? May not the Supper of the Lord, be a pledge of God's covenant, because so many abuse these holy signs, or (as D. Andreas is of opinion) the very body and blood of our Savior Christ? And that I may reason from that which is true in the experience of every child. Can the sun be said to be without light, because they which are blind, and asleep, have no benefit by the light of it, neither such as shut their eyes so close that they will not enjoy the comfort of the light? But among all, this one is most childish, that D. Andreas will make this his principal argument, namely that in vain did men, so tempted, fly at all to baptism, unless we conclude with him, that all such as are baptized, are in baptism adopted as the sons of God. For first, if this were a good consequent from baptism, it would be in vain and a bold lie for such an afflicted conscience, to gather to himself a testimony from the word of God, and the other sacrament of the Lord's Supper, unless we make all those to be in like sort regenerate and adopted, to whom the word of God is preached, and the Lord's Supper administered, either of which for D. Andreas to affirm.

But to omit this, what if we grant this which D. Andreas requires concerning baptism? May not for all that, any that is so tempted, by Satan's policy, repel this great comforter, by his own argument after this sort? I will grant D. Andreas your *question.* Suppose I have been baptized and adopted the son of God, yet seeing you teach, that the grace of God is not so sure, but that I may fall from the same, as indeed I feel that I have grievously fallen. What? Do you now lift me up with one hand to heaven, and with the other cast me down into hell? What do you mean therefore to teach me those things which are so far from easing me, as that contrarily, they do more lay out to me my abominable and ungrateful heart? See now what sure consolation and consciences grievously afflicted may reap by this doctrine of their comforter D. Andreas.

Now if any are desirous to know, what spiritual comfort is most meet to be ministered to consciences so troubled, I will show them that which is grounded on a sure foundation, and which I myself have often found to be true in mine own experience. The which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore we teach, contrarily to that which D. Andreas most falsely objects against us, that the eternal decree, or as Paul speaks, the purpose of God, must not be sought in the bottomless counsel of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speak of such as are of years of discretion, as they must necessarily be, whom we seek to comfort in this place.

Now because that external vocation, is not proper only to the elect. Matt. 22:14, "For many are called, but few are chosen," but such a vocation as is effectual, that is, where the understanding is not only enlightened with the saving knowledge of God, but in the will also there is created a true, though not a perfect hatred of sin. From here arises an abhorring of sin, and love of that which is good, or rather a desire to will, and do that which is right. Therefore when we see one so dangerously tempted, we apply to his afflicted conscience, that comfortable and restorative medicine, which is taken from God's effectual vocation, as it were out of an apothecary's box.

If therefore I have to do with such a one, who either was never called by the preaching of the Gospel, or if he were called, yet seems both to himself and others, never to have regarded him that called. And here concludes that he is not in the number of them, whom God has purposed to

take pity on. I will then tell him that Satan plays the *sophister* in teaching him to conclude those things. For this his reason is as untrue, as if a man looking at midnight, seeing that the sun is not then risen, should therefore affirm, that it would never rise. And this is that which when I objected to D. Andreas very boldly corrupting my meaning, printed this as mine assertion, *say to a man that is afflicted, the sun is risen, although as yet it is not risen*. But I do not teach lies, however this depravation of my words came from D. Andreas printers, or himself. And where D. Andreas excepted, that this consolation were to no purpose, because he that was afflicted might doubt whether this sun would ever rise or not. I answered to him, that which the printers have quite left out; and which I will therefore now more fully repeat I was accustomed therefore to tell the party troubled, after he had forsaken his false and devilish position. That although an external vocation were not of force enough to appease an afflicted conscience, yet it was of sufficient force and efficacy against the devil. For I tell him that they which never had external nor internal calling, they (if we regard an ordinary calling) must necessarily perish. But whoever is once called, he has set as it were, his foot into the first entry into the kingdom of heaven. Unless it is by his own default, he shall come afterward into the courts of God, and so by degrees into his majesty's palace. And for the confirmation of this, I use diverse ways. For why, I say, do you doubt of his good will towards you, who in mercy has sent me a minister to call you to him? you hast no cause, unless you allege the number of your sins. If this is all, why oppose the infinite greatness of God's mercy against your sins, who has sent me to bring you to him. The Lord promises to bring you into the way of the elect, why are you a stumbling block to yourself? Why do you refuse to follow him? If you do not feel as yet inwardly yourself to be stirred forward, pray that you may know this for a most sure truth, that this desire in you is a pledge of God's Fatherly good will towards you. He neither can, nor will be wanting to this which He has stirred up in you. After these exhortations, I show him how some are called at the eleventh hour, how the Gentiles after many thousands of years were called to be God's people, and how the thief was saved on the cross. These and other remedies I used, of which, I never remember, that it repented me.

But if I deal with such as have before obeyed the Lord's calling, either by reason of some grievous sin, into which they have fallen, or

because they have absented themselves from the church of God, or in that they, refusing public and private admonitions, have been offensive to the church, or, which in my experience have befallen many very good and godly persons, while they did not satisfy themselves, they are so altogether busily conversant in reprehending and judging themselves, that they for a while forget the mercy of God. With these, to omit such as for some natural infirmities, are if they procure not speedy help of some expert physician, most dangerously tempted. With these, I say, I use this order:

First, I desire that they intimate to me, that which especially grieves them, as I understand both the thing, and measure of it by them. I take special care of this, that they being already overmuch cast down, that I then, by the severe denunciation of the law, do not quite overturn them. Yet so, as that I do not altogether with draw them, either from condemning their former sins, or the meditation of God's judgment. And so, as much as I can, temper the words of consolation, as that I do not cloak God's anger against them for their sins.

After I have so prepared them, I then demand, whether they have been ever in this case or no? No (they say, for the most part) the time was, when in great joy peace of conscience, I served the Lord, then I was a happy person, full of faith, and full of hope. But now wretch that I am, have lost my first love, there is nothing vexing me more, then to remember those times past. But say I, whether consideration is more grievous to thee, the apprehension of God's judgments, or the dislike of yourself that you shouldest offend so gracious loving a father? Both say they, but especially the latter. Therefore, I say, sin also displeases you in that it is sin, namely, because it is evil, and God who is goodness itself, is offended with it? It is even as you told us, say they, and I am now ashamed that so vile and wicked a wretch as myself, should come before so gracious and merciful a father. Then I tell them, that no man is offended, but rather is glad, when he can injury one whom he hates. This they grant, with it say, God forbid, that although the Lord hate me, I in like sort should hate him, to whom, if it were possible, I would be reconciled again. Then I add this. Be of good comfort, my dear brother, you are in good case. For who can love God, especially when he is wounded by him? Who can bewail the loss of his friendship? Who can desire to come again into his favor, but he, whom God still loves, although for a time he is angry with him? Except peradventure you have not learned So much, that the

knowledge of our salvation comes not from flesh and blood, but from God himself, who first promised to instruct us and from Christ Jesus, manifesting the Father to us. And that it is God's blessing, that we love God, who loved us first, when we were his enemies. You have therefore, my good brother, just cause, why you should be greatly displeased with many things past, but there is no cause why you should despair. Briefly, you have inwardly, as it were dwelling with you, evident testimonies of your future reconciliation with God. Especially if you cease not to pray to him earnestly, who have laid the foundation of repentance in you, in other words, a dislike of sin, and a desire to be reconciled to him. The sheep which wandered out of the fold, did not cease to be a sheep, although it went astray for a time. You now are that sheep, to whom that faithful Shepherd of all those sheep, which the Father has committed to him, leaving those ninety and nine, does not so much by my ministry, declare that he seeks you, as having already sought you, though you not seeking him, have indeed found you. Matt. 7:7, Jesus says, "Knock and it shall be opened to you." And have you now forgotten those promises, which were so often made to them that repent? And also, which they had experience of, who in the sight of the world were in a desperate case? But I, he says again, feel no sense of faith, or hope. But I feel all the contrary. No, say I, you deceive yourself, as I told you before. For it is the Comforter alone, which teaches you to hate sin, not so much for the punishment, as because it is evil and dislikes God, although he does not show himself so fully at the first. Because you had so many ways grievously offended him. As that he seems for a while quite to forsake you And, that you have not quite lost him, but that he is yet in some secret corner of your soul, from where at your instant prayers he will show himself to you, this will plainly declare to you, which I now admonish you of the second time. But let us grant as much as you can say. Yet sure it is, that your faith was not dead, but only possessed with a spiritual lethargy. You lived in the womb of your mother, and there were ignorant of your life. A drunken man, although he lose for a time the use of reason, and also of his limbs, yet he never loses reason itself. You would think that in winter the trees were dead, but they spring again in the summer season. At night the sun sets, but in the next morning it rises again. And how often see we by experience, that he which at one time took the foil in a combat, at another did win the prize? And know this, that in a spiritual combat of the flesh with the spirit, the same we may

see in many, partly by reason of the weakness of our nature, partly through sloth to resist, and partly for default to beware. To these he replies (for such temptations are very hardly removed) I would to God, he says, I could persuade myself that these promises belonged to me. For my present estate constrains me to doubt, whether I am the child of God, or not.

Laus Christo nescia finis.